

CONGRESS



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A. A. WEST

MCMXXVII

THIRD ANGLO-CATHOLIC

THE HOLY EUCHARIST †

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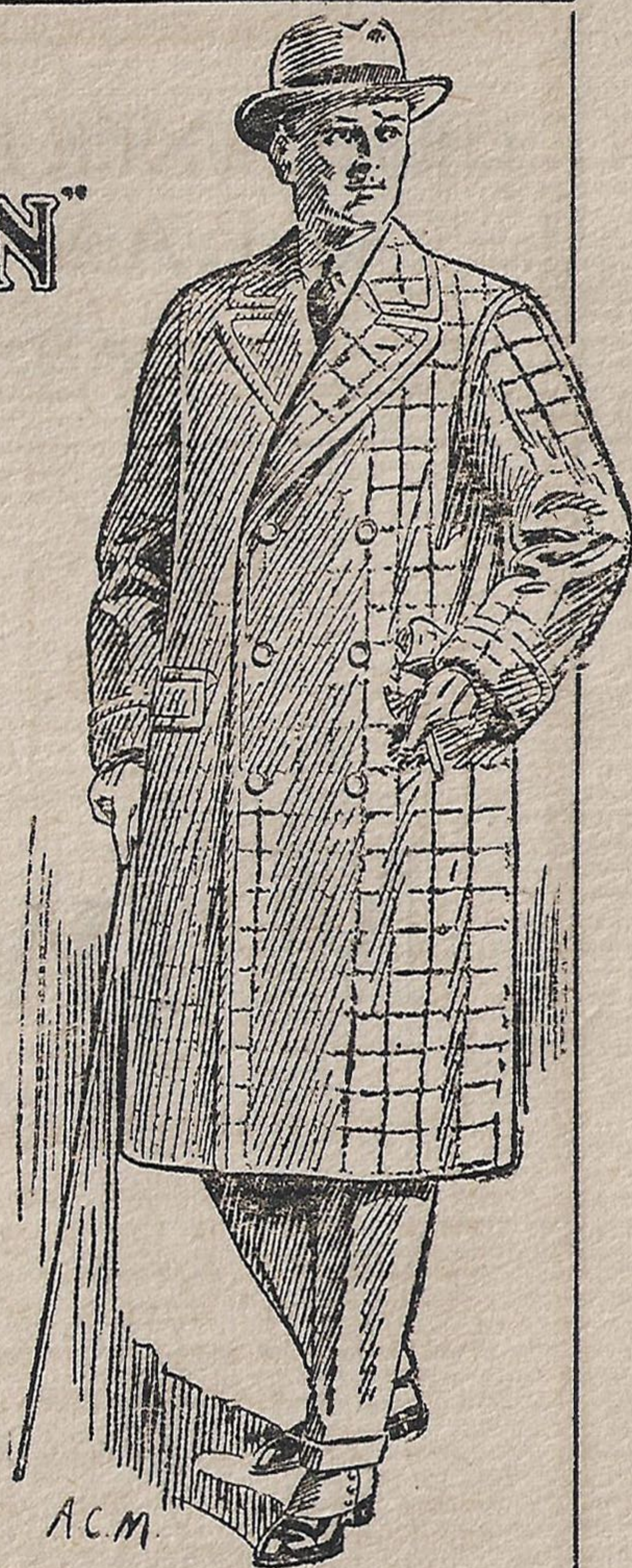
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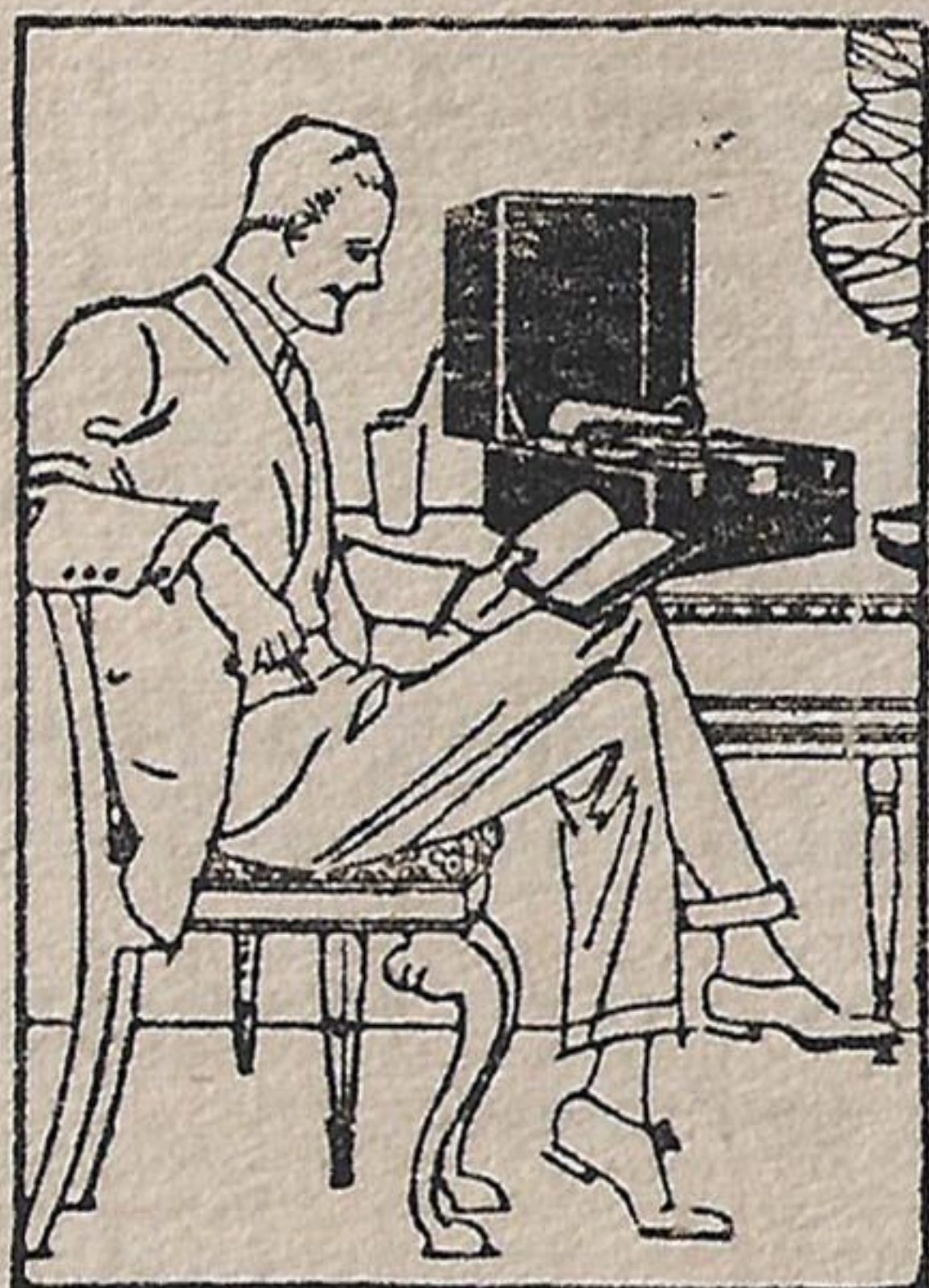
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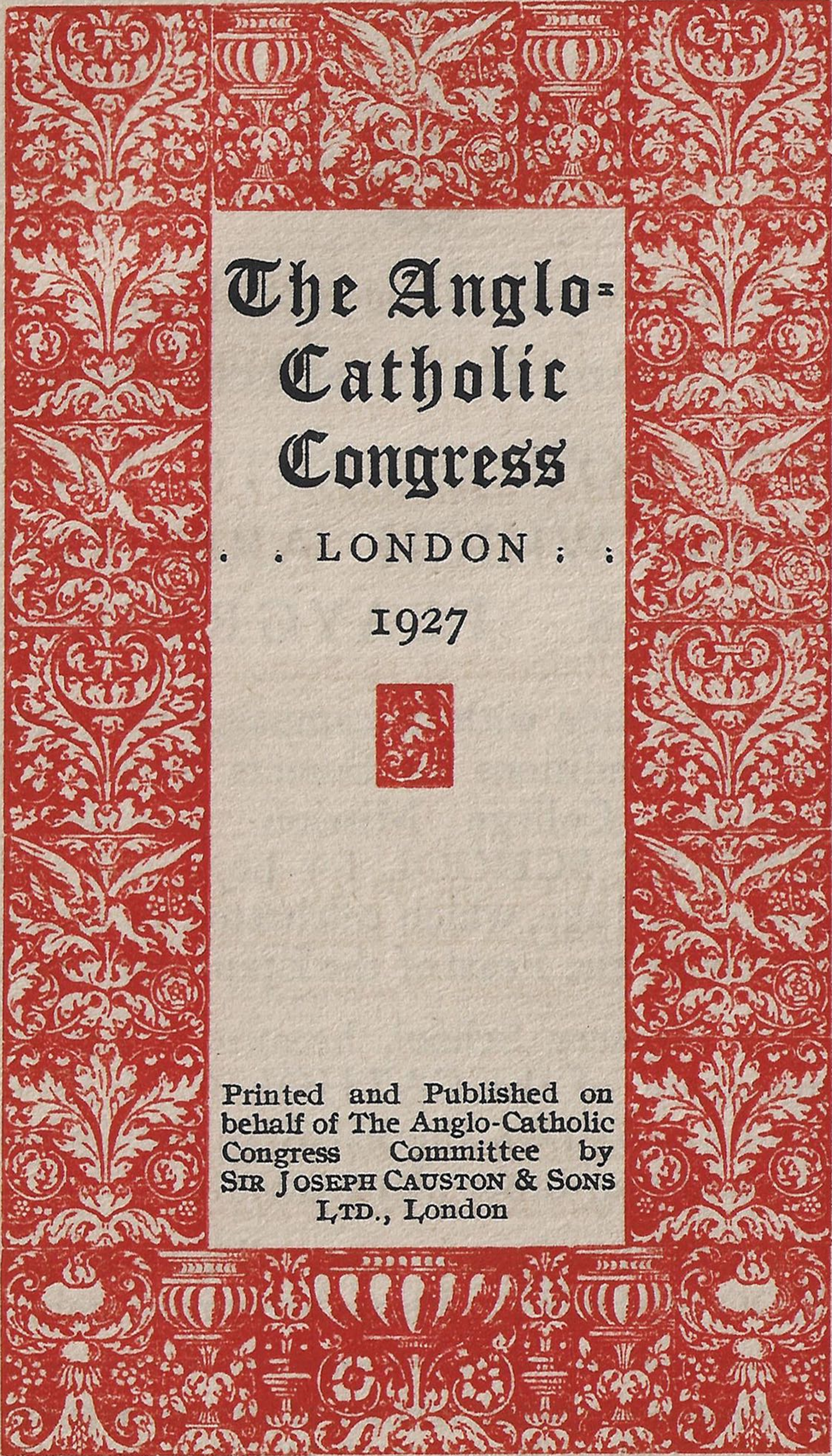
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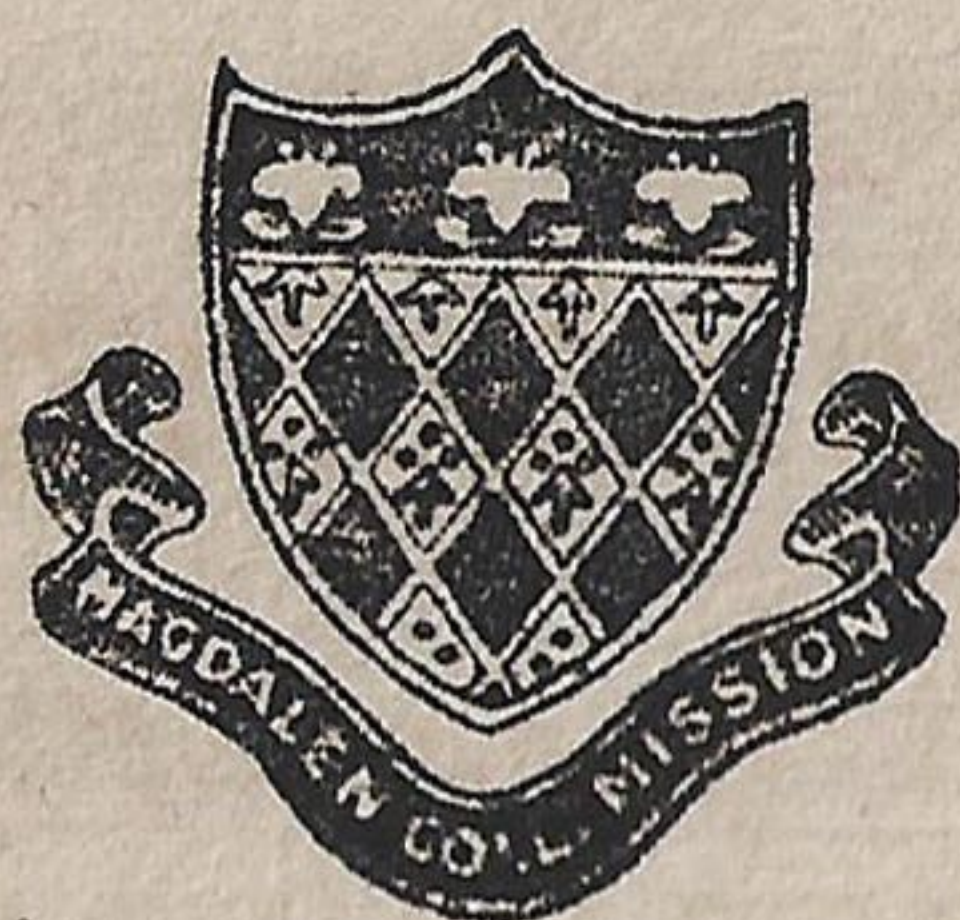
The Anglo- Catholic Congress

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1927



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Foreword

THE Third Anglo-Catholic Congress will differ from the two preceding ones in the fact that it will deal with one definite subject, the Holy Eucharist, instead of envisaging the whole sphere of Catholic Faith and practice. The reason will easily be understood and appreciated.

Of late a great many wild and unfounded utterances have been made on this most sacred subject, utterances which have caused great distress in many quarters, as well as a measure of perplexity to some who have not had the leisure or opportunity for the study of such matters. Some clear and considered answer seemed to be called for.

One way of meeting the situation would be to take isolated statements made by anti-Catholics, such as the so-called "magical" character of the Sacraments, and show their untenability; but it seemed better to deal with the whole subject in a connected and systematic treatment, in which the sacramental principle is exhibited as an integral and deep-rooted element in religion as such, whilst its peculiar significance and value for Christians, expressed especially in the great truths of the Real Presence and Eucharistic

Sacrifice, are explained and upheld from the different points of history and theology, as well as illustrated through the light shed on them by present-day psychology and philosophy.

This means, of course, that the papers and speeches will be rather "stiff" stuff, and will require careful attention from all of us listeners. But, that they will be well worth it, is, I think, obvious to those who look at the names and credentials of the speakers, and I feel sure that this careful attention to their message, delivered as it will be in devotional surroundings, will prove a present help and an inspiring memory to all who make the necessary effort, especially if they preface it by steady prayer and intercession for themselves and for the speakers.

I may add that the papers will be printed and issued at as low a price as possible directly the Congress is over.

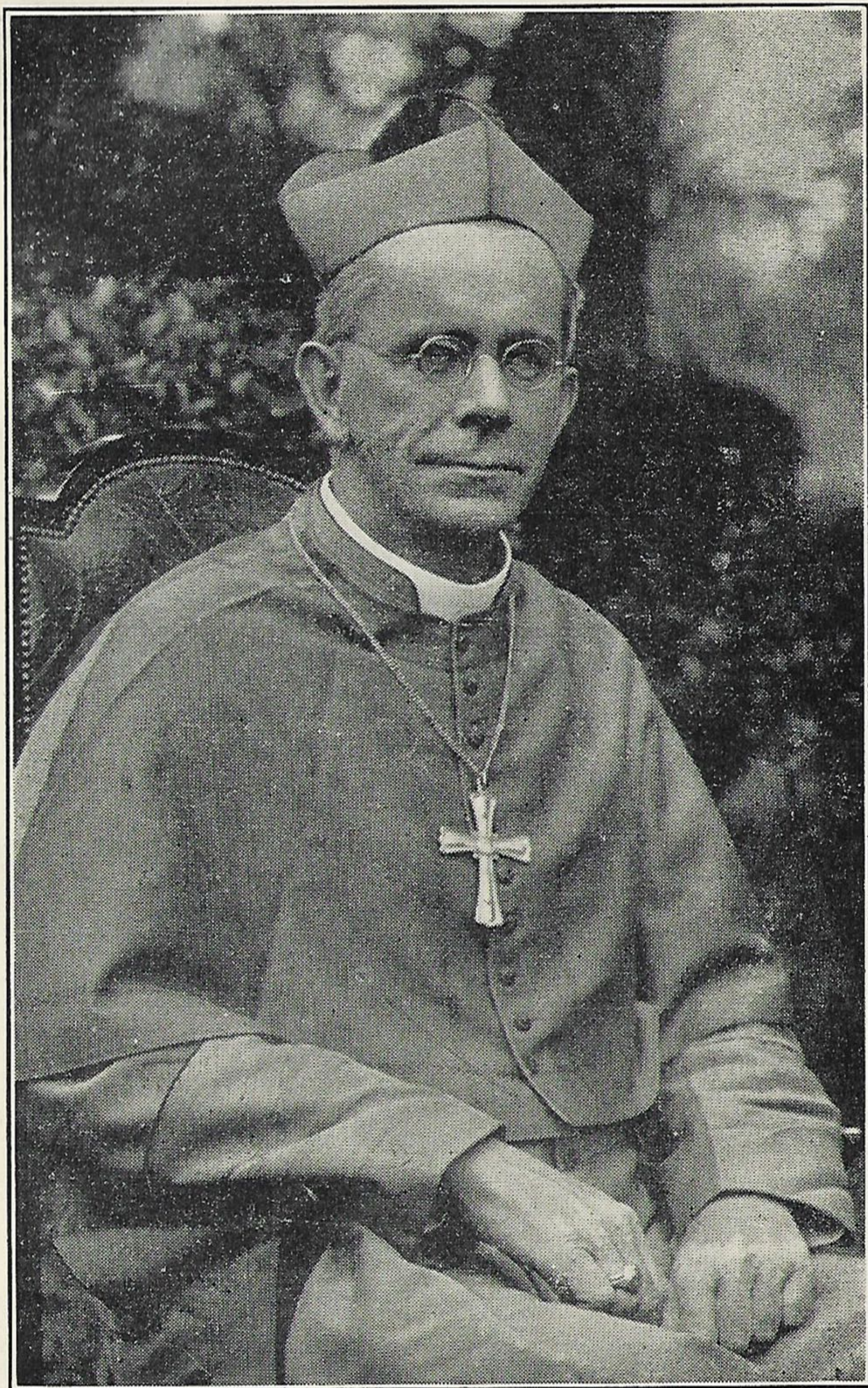
May God's blessing rest upon it, and may it inspire us all to a keener love of our Blessed Lord in the Holy Sacrament of his love.



ARTHUR CHANDLER,

President of the A.C.C. Council.

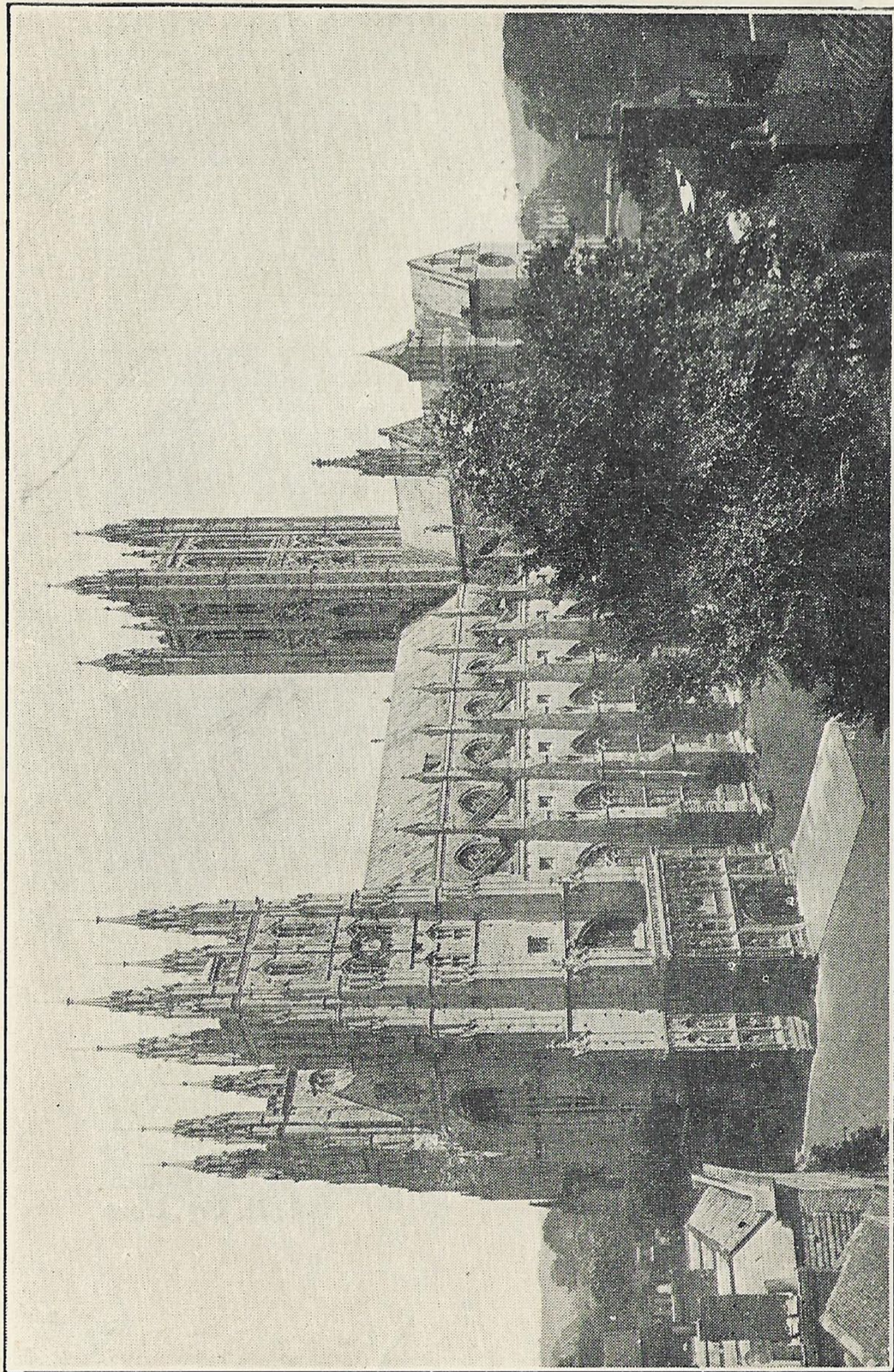
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Greetings to the Congress from the Orthodox Church

From HIS ALL HOLINESS, BASIL III,
Oecumenical Patriarch, and Archbishop
of Constantinople, New Rome.

To the Reverend Canon Douglas.

I have learned with very special interest from our beloved Metropolitan of Thyatira, Mgr. Germanos, of the Great Eucharistic Congress which is shortly to be held in the Albert Hall and in which some thousands of the faithful children of the venerable Anglican Church will take part, and you yourself whom I know and value will assist. Having always had a great appreciation of that deep Christian consciousness which marks your noble and devout English Nation and which is illustrated so finely in its observance of the Lord's Day, I find great happiness in the Lord in the fact that as the convention of your

Greetings to the Congress

Eucharistic Congress shows, the heart and mind of the devout children of your Church are inspired by that principle of grounding themselves upon the firm basis of the Faith and Practice of the One Undivided Church which will guide them into a sure path towards the achievement of the General Reunion of the Church.

Accordingly, I send you my heartfelt congratulation and good wishes in Christ for the occasion of the Convention of the Congress and pray that it may be prospered.

May our Lord who founded his One Holy Church and purchased it with his own Blood bless and strengthen every undertaking consecrated to the restoration of Christian Unity. And may his Grace and boundless mercy be with your beloved self and with all who are zealous to promote the Glory of his Holy Name by labouring for the Union and Brotherhood of all Christians.

With fervent prayer for you to God.



BASIL OF CONSTANTINOPLE.

9 Feb. (O.S.) 1927.

from the Orthodox Church

From HIS BEATITUDE, MELETIOS II, Pope and Patriarch of Alexandria and Oecumenical Judge.

To the Reverend Canon Douglas.

Ardently desiring unity of the Churches, we rejoice to greet the Eucharistic Congress. An exact definition of Anglican doctrine concerning the Holy Eucharist would undoubtedly be a serious step towards unity. We invoke on the Congress the enlightening grace of the Holy Spirit.

 PATRIARCH MELETIOS.

From HIS BEATITUDE, MIRON CRISTEA, Patriarch of Ungro-Vlachia (Roumania) and Archbishop of Bucharest.

To the President of the Eucharistic Congress in the Great Albert Hall, London.

The news that the venerated Anglican Church will hold an important Eucharistic Congress in London fills us with great joy, for this important gathering takes place in a Church of such broad friendship and sympathy with our Holy Orthodox Church.

We are confident that the results of this Congress will serve not only to deepen the

Greetings to the Congress

faith of the Anglican Church to itself, but will also strengthen its friendly relations with the old Eastern Church. The practice of the Holy Communion lies at the root of our entire worship, and those who partake of it in the true old spirit of Christianity find themselves in living communion with all brothers who share it in the same spirit.

May God richly bless the labours of this venerable Assembly, to whom we send our wishes of success and our warmest greetings.

✠ THE PATRIARCH OF ROUMANIA.

From HIS HOLINESS CYRIL, Archbishop of Justiniane and of all Cyprus.

To the Most Reverend Brethren and Beloved Children of the Anglican Church who are to assemble in the Great Albert Hall of London.

In view of the deep significance of the Eucharistic Congress shortly to assemble in the Great Albert Hall, and to consider theses of great importance which touch upon that most excellent Sacrament of the Eucharist in which the faithful are made partakers of the supernatural being of our Lord, I may be

from the Orthodox Church

permitted to send you from this Island of Cyprus which has so great a place in history, the sisterly greeting of the famous Church of the Apostle Barnabas and my own humble salutation.

I am touched to the heart with joy at the assembly of so great a body of representatives of the Anglican Church, and I find the greatest pleasure and delight in gratification at the thought that Congresses such as your own call up to the mind of every faithful Christian those celebrated Oecumenical and Topical Councils of the Ancient Undivided Church, in which the problems of Faith and Order that were then raised were discussed and solved. For, in fact, the investigations and discussions that take place in conferences and congresses such as your own, about which I write to you, as in that which was recently held on Life and Work, or as that which is now in preparation, are plainly having as their result the softening away of difficulties in the attempt at achieving that general "Reunion of all" for which the Orthodox Church prays without ceasing.

Accordingly, in addressing my humble prayers to the fountain of all wisdom that he will pour forth his Holy Spirit upon the hearts

Greetings to the Congress

and minds of those who shall take part in your Congress in the path of truth, I ask you to believe that I invoke God's fullest blessings on all who shall take part therein for its full success, and remain zealous with you in intercession to God.

 ARCHBISHOP CYRIL OF CYPRUS.

1 Feb. 1927.

From HIS HOLINESS CHRYSOSTOM, Archbishop of Athens and Metropolitan of Greece.

To the Reverend Canon Douglas.

It is with exceptional pleasure that we learn from your last letter that a Congress of six days will shortly be held in London devoted to the question of the Holy Eucharist. This event, while in every way of the greatest importance to the internal life of the Church in England, is, besides, of even greater importance on account of the relations existing between the Churches ; for the reason that on a true conception of the nature and saving purpose of the mystery of the Eucharist pre-eminently depends the

from the Orthodox Church

rapprochement and the desirable reunion of the Churches.

For the Holy Eucharist is the eternal Mystery of the New Testament, in which our Lord Jesus Christ, who instituted it, is well pleased to be present himself. In the other Mysteries he is present through his divine power, but in the Holy Eucharist there is present the Incarnate Saviour continuing, and in some way extending the supernatural mystery of the Incarnation and the Redemption through his sacrifice on the Cross, and immediately through his presence effecting the redemption of each one of the faithful who are united to him by communion.

Our Lord not only appears in the bread, which is changed into his Body, and in the wine which is changed into his Blood through the descent of the Holy Spirit, but dwells also undivided and the same in them and in every particle of the Eucharist.

Therefore the Holy Eucharist is worthy of worship at its every celebration and in its reserved particles ; a worship such as our Lord and Saviour, God and Man, who is essentially present in it, is worthy of. The worship of the Holy Eucharist is germane to the true meaning of this Mystery and is an

Greetings to the Congress

expression of a true and real faith in it and of a profound apprehension of that meaning.

For this reason it was with emotion that we followed the latest movement concerning this question in England. And, indeed, the Congress, which is to meet, must, we feel, be the fruit of this movement. Therefore it is with pleasure that we greet it and pray that our Lord, who said that he is to be found in the midst of those who come together in his name, may be present among those who are to meet in this Congress and may enlighten them and lead them to the true faith and understanding of this mystery.

✠ CHRYSOSTOMOS ARCHBISHOP OF
ATHENS AND ALL GREECE.

From THE BISHOP OF ORCHIDA, SERBIA.

The Holy Eastern Church is looking with great interest and sympathy to the Anglican Christian Community, praying always to our Blessed Lord that we all may be one—one in spirit and one in action.

The Christian nations are still in a great distress. The lesson of the War has not been learnt. . . . Who can kill the war-microbe?

from the Orthodox Church

Nobody among mortal men; nothing of all the political arts and crafts—but Christ God alone. Unless nations humble themselves before Christ and recognise Christ as the only Peacemaker, wars will follow wars and revolutions revolutions. . . . But, in bearing this heavenly message to the world, we Christians ought to fortify ourselves every day with the spirit of Christ the Lord, in order to make ourselves the worthy bearers of such a world-important message.

✠ NICHOLAI VELIMOROVIC.



The Eucharist in History

THE history of the Eucharist and the history of the Church begin together. The early records which bear testimony to the one bear testimony to the other. St. Paul writing to the Corinthians some twenty-five or thirty years after the crucifixion of our Lord refers to the Eucharistic bread and cup in a way which shows that the use of them was familiar to the Church at Corinth as an ordinary part of Christian worship and life (1 Cor. x. 16-21, xi. 23-34). A few years later the writers of the first three Gospels describe the institution of the Sacrament by our Lord, evidently as explaining the existence of a rite well known to themselves (St. Matt. xxvi. 26-29; St. Mark xiv. 22-25; St. Luke xxii. 14-21). Knowledge of the Eucharist obviously lies behind a discourse in the fourth Gospel (St. John vi. 26-59). The Acts of the Apostles represents "the breaking of the bread" as a characteristic action of the Church in the days immediately following the descent of the Holy Ghost (Acts ii. 42). So also in the Christian literature later than the New Testament the existence of the Eucharist is constantly affirmed or implied as having its well-known and recognised place in the life of the Church. From those early days to the present time the same is true. Where the Church is, there also is the Mass. And the Mass always claims to have a history behind it, a history which goes back to the institution of it by our Lord. "The Mass, indeed," in the words of one whose outlook was impartial, "would seem to have been said continuously from the time of the Apostles. Its details, as one by one they become visible in later history, have already the character of what is ancient and venerable." "We are

The Eucharist in History

very old, and ye are young !' they seem to protest to those who fail to understand them. Ritual, indeed, like other elements of religion, must grow and cannot be made—grow by the same law of development which has prevailed in all the rest of the moral world. . . Thus did the liturgy of the Church grow up full of consolations for the human soul, and destined surely one day under the sanction of so many ages of human experience to take exclusive possession of the religious consciousness. ' Wisdom ' was dealing, as with the dust of creeds and philosophies, so also with the dust of outworn religious usage, like the very spirit of life itself, organising souls and bodies out of the lime and clay of the earth, adopting in a generous eclecticism within the Church's liberty and as by some providential power in her, as in other matters so in ritual, one thing here and another there, from various sources—Gnostic, Jewish, Pagan—to adorn and beautify the greatest act of worship the world has seen " (W. Pater, *Marius the Epicurean*, vol. II, pp. 142, 143). But whatever the Church took, and from whatever source, to " adorn and beautify " its liturgy, the liturgy itself went back through its historic past to the ordinances of the Apostles, and through them again to the institution of the Lord himself.

It is this fact that the Eucharist is not only deeply embedded in the history of the Church but also rests on the words and acts of our Lord and Saviour, which goes far to explain how it has been that even in bodies outside the Church, which have separated from it, what is believed and claimed to be the Eucharist, the Sacrament of the Lord's Supper, is retained and used. Thus the great dissenting bodies in England possess such a rite ; and this possession is only thrown into relief by the exceptional abandonment in some quarters, as the Society

The Eucharist in History

of Friends in the seventeenth century, and the Salvation Army in the nineteenth.

The Eucharist then took its place in Christian history as the central rite of the Church. In the early Church it made the climax of worship and dedication. For those accepting the Christian belief and entering on the Christian life it was the last of the three stages—Baptism, the Laying-on of Hands, First Communion—which made up the one great rite in which Baptism and the Laying-on of Hands led to Communion. For adults and, where the custom of Infant Baptism existed, for infants alike, to have been baptised and not confirmed and not to have received Communion was contrary to the method of the Church. As the Eucharist was the climax in admission to the Church, so it was the great act of Christian privilege in which for the whole Church worship and the offering of sacrifice and the reception of grace and the dedication of life reached their height. And, again, the position of the Eucharist is shown by the fact that the most terrible penalty which the spiritual body, the Church, could impose on any was exclusion from Communion by the sentence of excommunication.

This central place of the Eucharist as the great rite of the Church was assigned to it through the whole patristic period and in the Middle Ages. It was recognised in outlying regions as well as in the best known parts of the Church. When in the seventh century the heathen sons of Sabert, the Christian king of the East Saxons, demanded of Mellitus, an early Bishop of London and third Archbishop of Canterbury, that he should give them the “white bread” which he had given to their father and which he still gave to the people in Church (*Bede, hist. eccl. ii. 5*), they were indeed ignorant of the meaning and requirements of the Christian religion, but they had seen what

The Eucharist in History

most of all marked it out. In later times those who were not Christians have not seldom recognised that the highest point of Christian devotion was in the Latin Mass, the Eastern Liturgy, the English Holy Communion. And the unique position of the Eucharist in the Christian system has often been seen by those within the Church who have departed far from the historic belief concerning it. For the rare Communion of devout English Church people in a bygone age, with their elaborate preparation before and their elaborate thanksgiving after, bore witness that, however far these might be from the belief of the early Church or the Middle Ages or the Church of Rome or Eastern Christians, they yet regarded the Sacrament with the greatest awe.

What, then, is that historic belief which behind all external differences in different times and places has been held in the Church? The earliest expressions are in the New Testament. For St. Paul, "The cup of blessing which we bless, is it not the communion of—the participating in—the blood of Christ? The bread which we break, is it not the communion of—the participating in—the body of Christ?" (1 Cor. x. 16). For the Evangelists, "This is My body," "This is My blood of the covenant which is poured out for many" (St. Mark xiv. 22, 24). A little later St. Ignatius can call the Eucharist "the medicine of immortality," "the flesh of our Saviour Jesus Christ which suffered on behalf of our sins, which the Father in his goodness raised" (*Eph.* 20, *Smyrn.* 6). A little later again, for St. Justin Martyr the Eucharistic food is "the flesh and blood of the Jesus who was made flesh" (*First Apology*, 66). Again and again in the earliest period, while pagan and carnal sacrifices are strongly condemned and repudiated, sacrificial language is used about the Eucharist and it is called a sacrifice. There

The Eucharist in History

are thus many incidental expressions of belief. But any explicit definition or explanation came slowly. In regard to the presence of our Lord in the Sacrament there are attempts at such explanations and definitions from the fourth century onwards; in regard to the sacrifice no systematic treatment until the fourteenth century is known. Yet, it is plain that if, throughout all the patristic and mediæval periods, an ordinary Christian had been asked, Is it the Lord? he would have said, Yes. If he had been asked, Is the gift the Lord's body and blood? he would have said, Yes. If he had been asked, Is it a sacrifice? he would have said, Yes, again. Still, for those in these early times it was enough to say that there is a spiritual gift, that there are the symbols—that is symbols which effected what they denoted—of the Lord's body and blood, that there are the Lord's body and blood, that there is a sacrifice, the sacrifice of the Christian Church, the commemoration of the Lord's passion and death, resurrection and ascension and heavenly life. As time went on the progress of thought and life demanded further explanations. In the fourth and fifth centuries two lines of thought are found which were destined to have momentous consequences in later history. There were those who so pressed the analogy between the Eucharist and the Incarnation as to maintain that, as in the incarnate life the two realities of the deity and the humanity were both unimpaired by the union, so in the consecrated Sacrament the presence of the body and blood of Christ did not impair the reality and the completeness of the continued existence of the bread and wine. There were those also who laid so great stress on the change effected at the consecration as to minimise any continuance of the bread and wine and to approximate to the later doctrine of Transubstantiation. It was the second of these two

The Eucharist in History

schools which became the more influential, both in the East and among the mediæval theologians in the West. The technical doctrine of Transubstantiation was formulated by the Western schoolmen in the twelfth and thirteenth and fourteenth centuries. In this doctrine it was taught that, while the accidents or visible and sensible properties of the bread and wine remain in the Sacrament after consecration, the substance or underlying essential existence of them is wholly converted into the substance of the body and blood of Christ. In the formulation of this doctrine the schoolmen aimed at preserving the traditional belief that the consecrated Sacrament is the body and blood of Christ, at protecting that belief against carnal interpretations, and at expressing it in a manner congenial to the philosophy and science of their day. Throughout the Middle Ages there were varying methods of stating the details of belief. Some of these tended in a carnal, others of them in a spiritual direction. There were occasional denials or questionings of the main belief by individuals. The main truth itself of the presence of the Lord in the consecrated Sacrament was steadily maintained in the official teaching of the Church and by representative divines; and the best and most influential teachers were careful to emphasise the spiritual character of the Eucharistic presence and gift. The reality of the Eucharistic sacrifice as the oblation of the Lord's body and blood commemorating his earthly life and death was constantly affirmed; but the interest of the theologians was so largely occupied with the development of the doctrine of Transubstantiation that much less thought was given to the nature of the sacrifice.

In the sixteenth century all Eucharistic doctrine was challenged in the West. The Church of Rome committed itself to the doctrines of Transubstantiation and the really

The Eucharist in History

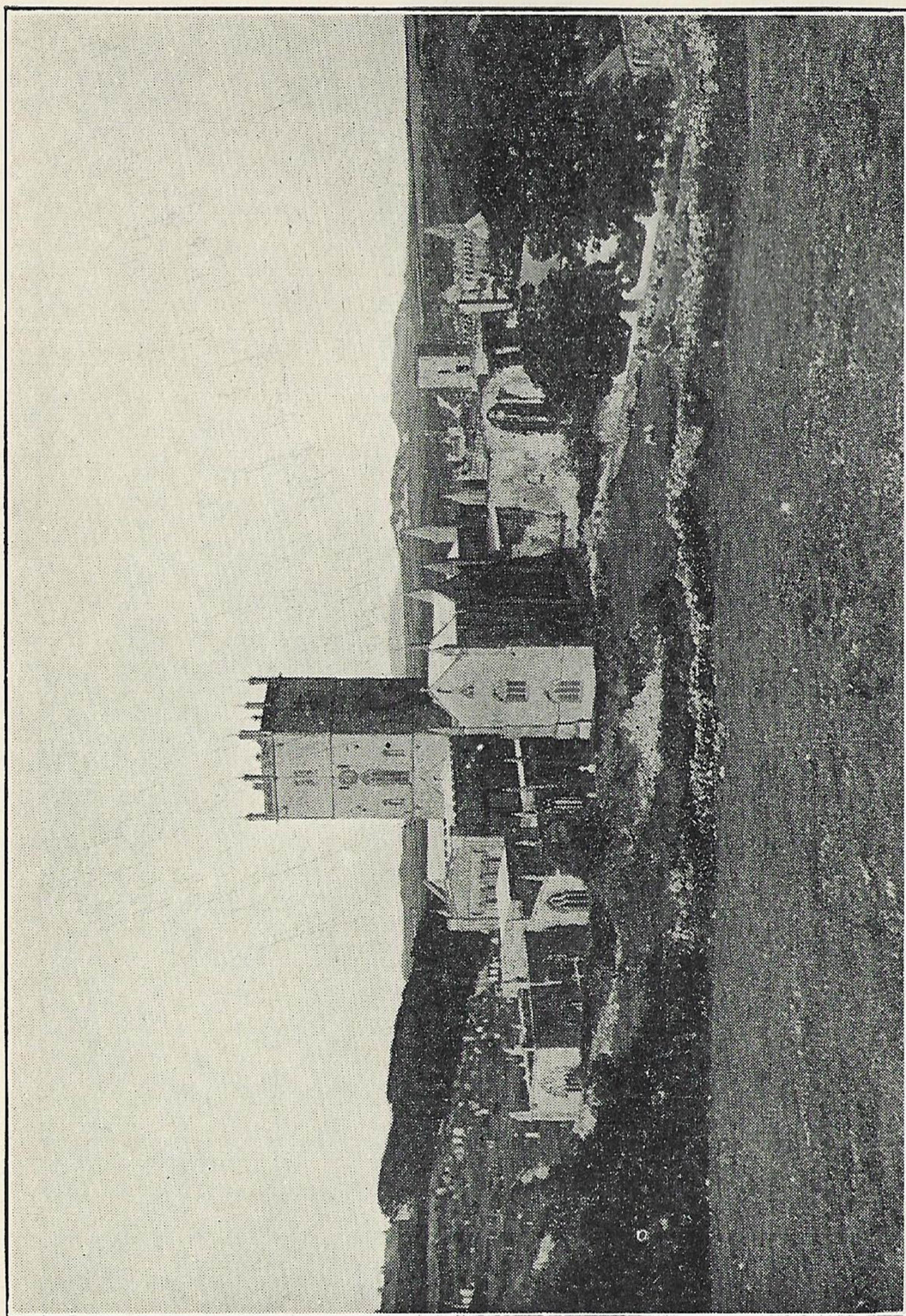
propitiatory sacrifice. Within the limits allowed by these two doctrines there have been great differences of opinion among the Roman Catholic theologians of the last four centuries as to details of belief concerning both the presence and the sacrifice. In the East the beliefs asserted on the two great aspects of Eucharistic doctrine have been much the same as in the Church of Rome, though the tendency has been to avoid technicalities which have been fully discussed in the West. In the Church of England a place was made during the sixteenth and seventeenth centuries for those who maintained that the consecrated Sacrament is the body and blood of Christ and that the Eucharist is a sacrifice as well for those who rejected these doctrines, so that there was room for all except those on the one hand who asserted Transubstantiation in, apparently, a carnal sense, and those on the other hand who denied that the Sacrament was more than a mere sign. English theology tended strongly in the direction of rejecting the historic beliefs about the Eucharist, but down to the first quarter of the nineteenth century there was a thin line of succession of those who maintained the Eucharistic sacrifice in a real and distinctive sense, and of those who believed that the consecrated Sacrament is the Lord's body and blood. The revival of Catholic theology by the Tractarians brought both these doctrines into prominence; and the raising of the whole level of belief in the Church of England about the Mass during the last hundred years has been simply marvellous.

In the records of the early Church there are instances—not many, but significant—of that adoration of our Lord in the consecrated Sacrament which necessarily follows from a belief in his presence. Such adoration does not seem to have been prominent in connection with the



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The Eucharist in History

Sacrament when reserved for Communion, and it has never become so in the East. In the West during the Middle Ages reflection on the wonder of our Lord's presence led to emphasis on the claim which that presence makes for such adoration. The hymn of St. Thomas Aquinas, *Adoro te devote* ("Thee we adore"), represents the devotional attitude which was seen to be right. From the eleventh century Processions of the Host which involved adoration became customary. From the fifteenth and sixteenth centuries Exposition and Benediction began to be practised. In the Church of Rome these have been given great prominence, though with considerable differences in different places. In the Church of England there have been occasional instances of Benediction since about seventy years ago, and recently "Devotions"—a form of adoration without actual Exposition or Benediction—have been somewhat widely used.

It has been said that the study of history is usually discouraging. That it must often cause surprise is true enough; but for those who have eyes to discern the power of God and the working of his providence there is much to encourage in the real marvels by which truth and devotion have been preserved and restored.

DARWELL STONE, D.D.

What mean ye by this Service?

THE question which serves as title for this Note is one which Moses is represented in the Book of Exodus as foreseeing that Jewish children will ask whenever the Passover is celebrated. To this day it is asked in every Jewish home at the Paschal Feast by the youngest child present who is able to frame the words; and the answer is a recitation of the great events which accompanied its first institution. Such question and answer are inevitable in any religion which, in contrast to the empty ceremonies or meaningless formulæ of the heathen, finds its highest corporate activity in the offer to God of "reasonable worship." The Church's Eucharistic teaching is the attempt to answer that simple question, when it is asked of the Supper of the Lord.

If we read any of the early Christian liturgies, we shall notice that in each of them the great central prayer (or Canon, as it is called) consists mainly of a thanksgiving to God for his mighty works from the creation of the world to the mission of the Catholic Church. The Eucharist is thus set against a background both of doctrine and of history; and we cannot understand the service without reference to this double background. Harnack has told us that in the second century, when Christianity was establishing itself more and more as a European religion, none of its fundamental beliefs was more strongly emphasised than that which was concerned with the nature of God and his creation of the world. In contrast with a host of sects which regarded material

What mean ye by this Service ?

and visible things as in some sense evil in themselves, the Church insisted upon the truth that the outward and visible world, no less than the spirits of men and of angels, was the direct work of his hands. In an age like our own, when various forms of theosophy and Spiritualism have revived the old Gnostic heresies, and when we meet with contemptuous references to "mere matter" as something outside the pale of true religion, this principle is of primary importance. Its great embodiment is, of course, for the Christian the Incarnation, when the Son of God assumed human soul and body of the Virgin Mary his mother; thereby sanctifying the outward and material order for ever as the vessel and vehicle of spirit. And the whole precept and practice of the Catholic Religion are coloured by this belief in Jesus Christ as both God and man. The Incarnation was not simply a theophany, vouchsafed to men's vision for the span of a brief lifetime and then withdrawn. It was the beginning of a new order in God's dealings with man, when the whole of man's life, outward as well as inward, was cleansed and renewed. The visible Body of Christ, the Church, is one example of this; another is the visible means of grace, the Sacraments.

According to an old definition, the Sacraments are "effectual signs" of God's grace—outward signs, that is to say, (actions, things, words) which not only declare, but also effect, what they signify. But all signs have their context, and, unless we know the context, we cannot interpret the sign. A hand-shake is to us an effectual sign of amity; but to those unacquainted with our conventions it would appear meaningless, or absurd, or even disagreeable. A country's currency, again, is an effectual sign of purchasing power, but only where the jurisdiction of the sovereign who appoints the currency is recognised

What mean ye by this Service ?

as valid. And the same principle holds good of the Sacraments : they have their meaning only in relation to the whole faith and worship of which they form part.

That is why our forefathers in the Church thought it so important to emphasise history in their great Eucharistic prayers. In those prayers our Lord's institution of the Eucharist is narrated in its place among the mighty acts of his Incarnation—his Birth and Miracles, his Teaching and his Mission of the Apostles, his Passion and Death, his Resurrection and Ascension, and the sending of the Holy Ghost. And these mighty acts themselves commonly follow upon an earlier series, comprising God's mighty acts among the Jews, such as the Exodus and the inspiration of the Prophets. We are to think, that is to say, of the Eucharist as pre-eminently an act of the living God, an operation of his transcendent mercy and power towards men. And what was true of our Lord's appointment of the Eucharist is true also of every celebration of it which the Church carries out in the power of his ever-living Word and Spirit.

In this far-stretching context, however, especial importance attaches to our Lord's Passion, Death and Resurrection. More particularly we may say that the significance of the Eucharist derived immediately from its simultaneous relation to the Passover and to the Cross. Doubt exists as to the precise date of the Last Supper ; but, whether it coincided with the eating of the Passover meal in Jewish homes or with the *Kiddûsh* or preparatory meal held on the evening before, the Last Supper was paschal in character and was dominated by the thought of the paschal sacrifice which had brought the multitudes to Jerusalem. At the same time, our Lord looked forward to the certainty of violent death at the hands of his enemies, a death which was to be " a ransom for many,"

What mean ye by this Service ?

and this was the last meal which he was to take with his disciples before he suffered it. What our Lord did at the institution of the Eucharist was to link that death which lay immediately before him with those associations of sacrifice, of which the whole occasion was brim-full. The bread which he blessed was his body for them, the cup the new covenant in his blood. It was a new Passover which he appointed, the fulfilment of the old, himself already the Priest making the oblation of his life, himself, also, soon to be the Victim, and the Cross the altar of his sacrifice.

It is this whole complex action, considered as a whole, which constitutes the Eucharistic sacrifice, and which our Lord commanded his Church to repeat. It is an action which at once declares the significance of his death, as not simply a martyr's death, but a sacrifice for sin ; and also applies the saving benefits of that sacrifice to the souls of believers. It has then a double aspect, God-ward and man-ward. If the God-ward aspect seems not to be so clearly emphasised as the man-ward in the record of the institution, it is only because men read that record without reference to its context. But, once set it in the light of the Passover and the Cross, and the God-ward or sacrificial character of the action becomes plain. The Cross makes it plain, because Christ took its suffering and shame voluntarily upon himself ; and when he cried " It is finished," and " Father, into thy hands I commend My spirit," he voiced, for all to hear, his purpose of atoning self-oblation to God. At the Last Supper, moreover, the Eucharistic ordinance was part of a meal which had its own liturgical setting, consisting of psalms and thanksgiving and prayers addressed to God. It is to this that we should no doubt trace the universal custom of the Church, according to which the central prayer in every

What mean ye by this Service ?

Eucharist is addressed to the Father, wherein he is asked to bless, sanctify, and accept the Church's "sacrifice of praise and thanksgiving."

On its man-ward side, on the other hand, the Eucharist embodies and effects in the most direct and simple form that redeeming activity of God towards man of which the Cross was the awful condition and price and is still the undying pledge. The objects chosen to be the means of grace, and the action of eating and drinking conjoined to them, are regularly used for sustenance and refreshment in common life ; and what the Church does in the Eucharist, following her Lord's example and command, is to invest these common things with spiritual properties, so that they become changed. What was bread is still bread, and what was wine still wine. But new and supernatural properties of far greater import have been added to them ; and it is these which now determine what they truly are. Christ called them his body and his blood, and so the Church accepts them. It need hardly be said that Catholics take these words in no crude or carnal sense. Perhaps we should best paraphrase them by saying that we mean by them our Lord's glorified, once crucified, Humanity, present to us under these veils of bread and wine, and so communicated to us as the seed of eternal life.

The Presence and Gift of our Lord's Humanity, once crucified, now glorified—is it to be wondered that the Eucharist should have been through all ages the centre of the Church's life ? How the heart is stirred to adoration, and the conscience rebuked for sin, and the will stirred to righteousness, as we kneel, with all the company of heaven, before the Lamb of God ! How infinitely rich and satisfying to spiritual hunger becomes the religion of the Incarnation, when we think of the power and love of the Sacred Humanity of Jesus our Lord imparted to us

What mean ye by this Service ?

wayfaring men and women ! And what response this mystery of grace calls for from the believer ! “ Therefore, with angels and archangels and all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying :

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High.”

E. G. SELWYN, D.D.



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Clergy and laity are also serving on the following committees : Appeal Committee, Hospitality Committee, Services Committee, City of London Committee, Albert Hall Social Committee, International Committee.

General Programme

SATURDAY : JULY 2

Day of Preparation for the Congress. For times of Confessions see "List of Services," pp. 46-52.

SUNDAY : JULY 3

Congress Sunday. For services at the chief Congress Churches, see pp. 46-52. For special preachers, see pp. 53-56.

MONDAY : JULY 4

2.30 p.m. Opening Session in the Royal Albert Hall.
(For the Albert Hall programme see pp. 57-61.)

8.0 p.m. Evening Session in the Royal Albert Hall.

8.0 p.m. First Session in the Queen's Hall.
(For the Queen's Hall programme see pp. 62-63.)

Garden Party in Kensington Gardens immediately after the 2.30 Session.

TUESDAY : JULY 5

10.30 a.m. Morning Session in the Royal Albert Hall.

2.30 p.m. Afternoon Session in the Royal Albert Hall.

8.0 p.m. Evening Session in the Royal Albert Hall.

8.0 p.m. Second Session in the Queen's Hall.

Garden Party in Kensington Gardens after the 2.30 Session.

General Programme

WEDNESDAY : JULY 6

- 6-10 a.m. High Mass, with Holy Communion in most of the Congress churches. (The times of these will be arranged to suit the convenience of the various parties of members arriving from the Provinces, to each of which a special church is allotted.)
- 11.30 a.m.-1.0 p.m. Mass Meeting in the Albert Hall. Speakers: The Revd. G. Heald, The Revd. Father Hughson, O.H.C. The subject of the meeting will be "Sacrifice of the Mass and the Real Presence in the Holy Eucharist."
- 1.15 p.m. City Meeting in Cannon Street Hotel. Speakers: The Revd. G. D. Rosenthal, The Revd. A. E. Monahan.
- 2.30-4 p.m. Foreign Missionary Association Meeting in the Albert Hall. Speakers: The Rt. Revd. Dr. Chandler, Sir Claude Severn, K.B.E., C.M.G., and others.
- 4.0 p.m. Garden Party in Kensington Gardens.
- 5.0 p.m. Devotional Meeting in the Albert Hall, with Hymns. Conducted by the Revd. Father Vernon, S.D.C.
- 8.0 p.m. Mass Meeting and Social Conversazione in the Albert Hall. Speakers: Sir Henry Slessor, K.C., M.P., the Revd. G. D. Rosenthal, &c. After the meeting there will be orchestral and vocal music. (Smoking permitted.)

General Programme

THURSDAY : JULY 7

- 9.30 a.m. Solemn High Mass at St. Mary Abbots, Kensington (by kind permission of the Vicar), for The Propagation of the Faith—under the auspices of F.M.A.
- 10.30 a.m. Morning Session in the Royal Albert Hall.
- 2.30 p.m. Afternoon Session in the Royal Albert Hall.
- 8.0 p.m. Evening Session in the Royal Albert Hall.
- 8.0 p.m. Third Session in the Queen's Hall.
- Garden Party in Kensington Gardens after the Afternoon Session.

FRIDAY : JULY 8

- 10.30 a.m. Morning Session in the Royal Albert Hall.
- 2.30 p.m. Afternoon Session in the Royal Albert Hall.
- 8.0 p.m. Concluding Session in the Royal Albert Hall.
- 8.0 p.m. Concluding Session in the Queen's Hall.
- Garden Party in Kensington Gardens after the Afternoon Session.

SATURDAY : JULY 9

Children's Masses will be held in various Churches.

Pilgrimage to Canterbury Cathedral. Reception by the Very Revd. the Dean of Canterbury, and service in the Cathedral, followed by Te Deum. (For further particulars, see p. 79.)

General Programme

SUNDAY : JULY 10

Thanksgiving Day for the Congress.

For List of Services, see pp. 46-52.

For List of Special Preachers, see pp. 53-56.



Masses during Congress Week

It is suggested that Votive Masses during the Congress week should be as follows :—

MONDAY, JULY	4	Of the Holy Trinity.
TUESDAY, „	5	Of the Holy Spirit.
WEDNESDAY „	6	Of the Holy Eucharist.
THURSDAY „	7	For the Propagation of the Faith.
FRIDAY „	8	Of Requiem.
SATURDAY „	9	Of the Blessed Virgin Mary

Services, &c., at Congress Churches

Church.	Times of Confessions, Saturday, July 2 (p.m. unless stated).	Services, Sunday, July 3. (1)=Low Mass with Holy Communion. (2)=High (or Sung) Mass and Sermon. (3)=Evening Service and Sermon.	Daily Masses during Congress Week.	Services, Sunday, July 10. (1)=Low Mass with Holy Communion. (2)=High (or Sung) Mass of Thanksgiving and Sermon. (3)=Evening Service and Te Deum.
St. Agnes, Kennington.	3, 6, 8.	(1) 7, 8, 10. (2) 11. (3) 6.30.	6.30, 7, 7.30, 8.	(1) 7, 8, 10. (2) 11. (3) 6.30.
St. Alban, Holborn	2-3.30, 7.30-9.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.	7, 7.45, 8.30.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.
St. Alban, Westcliff-on-Sea.	2-3, 4.30-6, 6-8.	(1) 7, 8, 9.30. (2) 11.15. (3) 6.30.	7.15.	(1) 7, 8, 9.30. (2) 11.15. (3) 6.30.
All Hallows, Gospel Oak.	11 a.m.-1, 7-9.	(1) 8, 9.45. (2) 11.15. (3) 6.30.	6.30, 7.30.	(1) 8, 9.45. (2) 11.15. (3) 6.30.
All Saints', Bedford	11 a.m., 3, 6.30, 8.30.	(1) 8. (2) 10.30. (3) 6.30.	7.	(1) 8. (2) 10.30. (3) 6.30.
All Saints', Carshalton.	Noon, 3, 6, 8.30.	(1) 7, 8. (2) 11.15. (3) 6.30.	7.15, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.
All Saints', Margaret Street.	Noon, 2, 6, 8.30.	(1) 7, 8, 9.15. (2) 11.15. (3) 6.	6, 7, 8.	(1) 7, 8, 9.15 (2) 11.15. (3) 6.
All Saints', Notting Hill.	3, 6, 8.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11. (3) 6.30.
All Saints', West Dulwich.	Noon, 6.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11. (3) 6.30.
All Souls, Clapton Park.	3-4, 6-8.	(1) 7, 8. (2) 11. (3) 6.30.	6.30, 7.	(1) 7, 8. (2) 11. (3) 6.30.

Services, &c., at Congress Churches

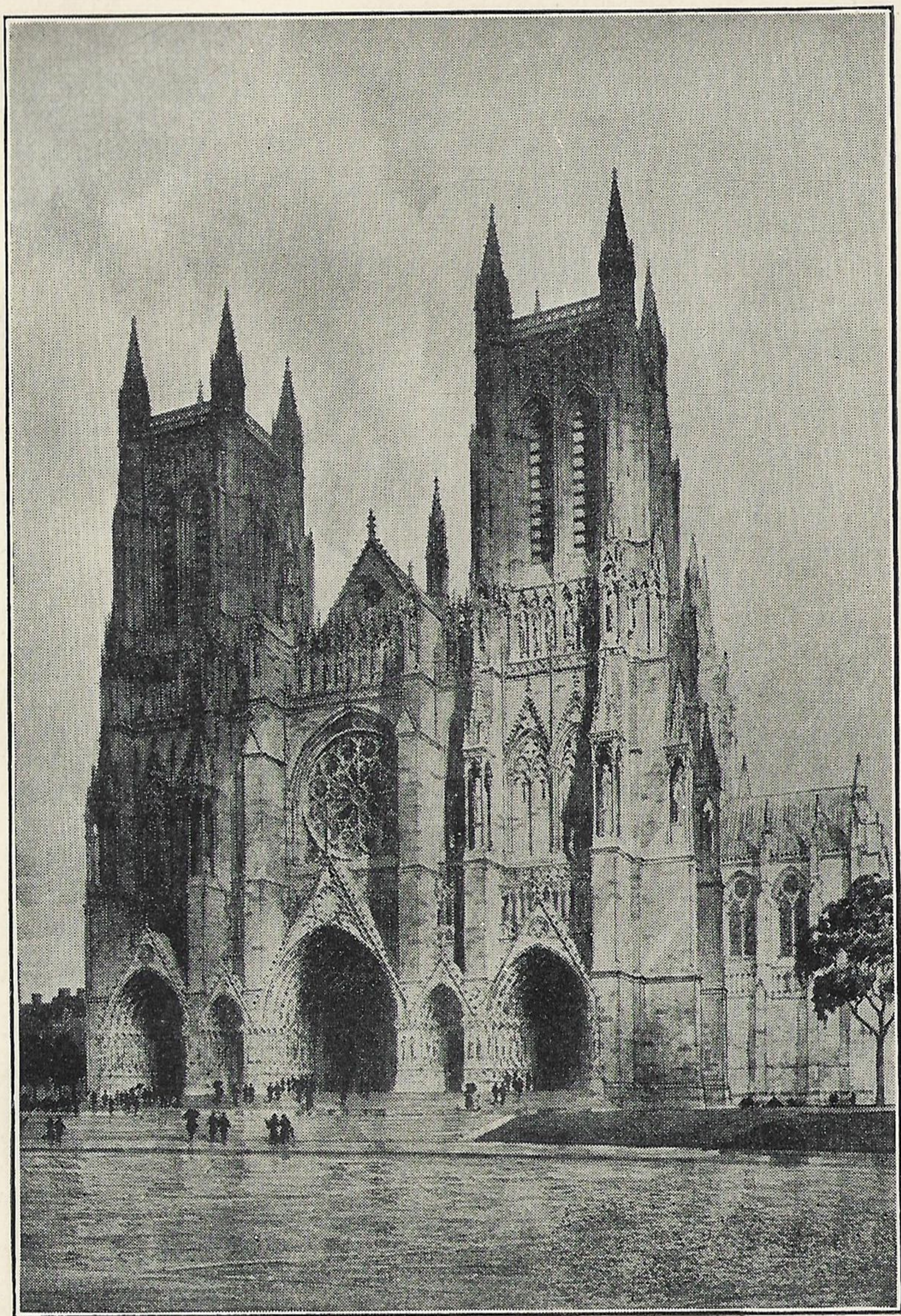
(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
St. Andrew, West Kensington.	Noon, 3, 6, 8.30.	(1) 8. (2) 11. (3) 6.30.	7, 8 (and 10.30 on Thursday)	(1) 8. (2) 11. (3) 6.30.
St. Andrew, Willesden Green.	Noon, 6, 8.	(1) 7, 8, 10. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8, 10. (2) 11. (3) 6.30.
The Ascension, Victoria Docks.	8.	(1) 7, 8. (2) 11.15. (3) 6.30.	7 (and Sat. 8).	(1) 8. (2) 11.15. (3) 6.30.
St. Augustine, Haggerston.	6-8.	(1) 8. (2) 11.15. (3) 7.	6.30.	(1) 8. (2) 11.15. (3) 7.
St. Augustine, Kilburn.	Noon, 3, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.	6.30, 7, 7.30, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.
St. Augustine, Queen's Gate.	11 a.m.- 12.30, 3-4.30, 6.30-7.30.	(1) 7, 8. (2) 11.15. (3) 6.	7, 7.30, 8, 8.30.	(1) 7, 8. (2) 11.15. (3) 6.
St. Augustine, Stepney.	11 a.m., 2.30, 5, 7-10.	(1) 7, 8. (2) 11. (3) 7.	7, 8.	(1) 7, 8. (2) 11. (3) 7.
St. Augustine, Wembley Park.	5, 6.30, 8.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 8, 9.45. (2) 11. (3) 6.30.
St. Barnabas, Ealing	7.	(1) 8. (2) 11. (3) 6.30.	7, 8.	(1) 8. (2) 11. (3) 6.30.
St. Barnabas, Pimlico.	6.30-8.	(1) 7, 8. (2) 11.15. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.
St. Benet Fink, Tottenham.	3, 6, 8.	(1) 8. (2) 11.15. (3) 6.30.	6.45.	(1) 8. (2) 11.15. (3) 6.30.
St. Chad, Chadwell Heath.	3, 8.	(1) 8. (2) 11. (3) 6.30.	7 (except Thurs. 10).	(1) 8. (2) 11. (3) 6.30.
Christ Church, Clapham.	11 a.m.- noon, 3-4, 5-6, 7.30-9.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.	6.30, 7, 7.30 (Sat. also 8.30).	(1) 7, 8, 9.30. (2) 11. (3) 6.30.

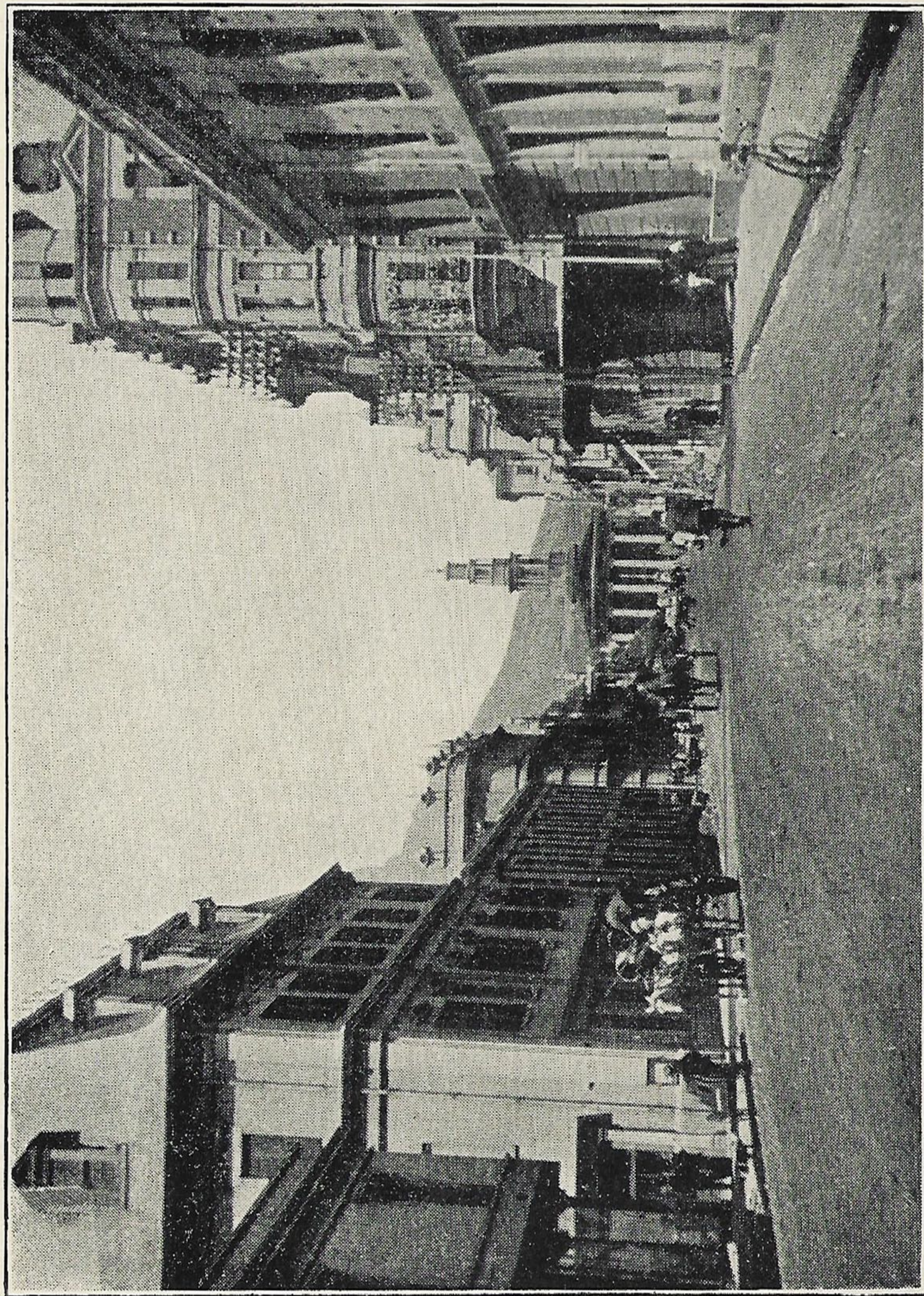
Services, &c., at Congress Churches

(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
Christ Church, Streatham Hill.	6, 8.	(1) 8. (2) 11.15. (3) 6.30.	7.15 (Mon., Wed., Fri.), 8 (Tues., Thurs., Sat.)	(1) 8. (2) 11.15. (3) 6.30.
St. Clement, Leigh	6.30.	(1) 7, 8. (2) 11.15. (3) 6.30.	8 (Mon., Thurs.), 7.30 (Tues., Fri.), 6.50 (Wed.), 7 (Sat.).	(1) 8. (2) 11.15. (3) 6.30.
St. Columba, Kingsland Road.	11 a.m., 3, 6.30, 8-11.	(1) 7, 8, 9.30. (2) 11.15. (3) 7.	6.30, 7.30, 8.	(1) 7, 8, 9.30 (2) 11.15. (3) 7.
St. Cuthbert, Earl's Court.	11 a.m., 3, 6.30, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.
St. Cyprian, Marylebone.	11.30 a.m.- 12.30, 5.30-6.30, 8.15.	(1) 7, 8. (2) 11. (3) 6.30.	7.30.	(1) 8. (2) 11. (3) 6.30.
St. Etheldreda, Fulham.	3-4.30, 5-6.30, 6.45-7.30.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11. (3) 6.30.
St. George, Beckenham.	Noon, 8.15.	(1) 7, 8. (2) 11.30. (3) 6.30.	7.30.	(1) 7, 8. (2) 11.30. (3) 6.30.
St. George, Hanover Square.	6.30.	(1) 7, 8.15. (2) 11.30. (3) 6.30.	8.15.	(1) 8.15. (2) 11.30. (3) 6.30.
Grosvenor Chapel	11.30 a.m., 2.45, 6.	(1) 8.15. (2) 11.15. (3) None.	8.15.	(1) 8.15. (2) 11.15. (3) None.
Holy Cross, Cromer Street.	Noon, 2.30, 6, 8.	(1) 7, 8, 9. (2) 11. (3) 7.	7, 8.	(1) 7, 8. (2) 11. (3) 7.
Holy Innocents, Hammersmith.	7, 8.	(1) 8. (2) 11. (3) 7.	7.30.	(1) 8. (2) 11. (3) 7.
Holy Redeemer, Clerkenwell.	Noon-3, 6-9.	(1) 7.30. (2) 11. (3) 7.	7, 8.	(1) 7.30. (2) 11. (3) 7.



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PROVINCE OF SOUTH AFRICA: ST. GEORGE'S CATHEDRAL, CAPE TOWN.

Services, &c., at Congress Churches

(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
Holy Trinity, Stroud Green.	10 a.m., 5-6.30, 8.30.	(1) 7, 8, 10. (2) 11. (3) 6.30.	6.30, 6.55, 8, 8.30.	(1) 7, 8, 10. (2) 11. (3) 6.30
St. John, Balham.	Noon, 3, 5.30, 8.30.	(1) 7, 8. (2) 11.15. (3) 6.30.	6.30, 7, 7.30.	(1) 7, 8. (2) 11.15. (3) 6.30.
St. John, Great Marlborough St.	3-4.30.	(1) 8.30. (2) 11.15. (3) 6.30.	7.30.	(1) 8.30. (2) 11.15. (3) 6.30.
St. John, Holland Road.	10.30 a.m., 4, 6, 8.	(1) 7, 8, 9.40. (2) 11. (3) 6.30.	7, 7.45.	(1) 7, 8, 9.40. (2) 11. (3) 6.30.
St. John, Kennington.	11.30 a.m., 6, 7.30.	(1) 6.15, 7, 8, 9.30. (2) 11. (3) 6.30.	7 (also Wed. & Fri. 6.15, Mon. 10.15, Thurs. 8.30, Sat. 8).	(1) 7, 8, 9.30. (2) 11. (3) 6.30.
St. John, Richmond.	Noon, 3, 5.45, 8.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11. (3) 6.30.
St. John, Waterloo Road.	Noon-1, 7-8.	(1) 7, 8. (2) 11. (3) 7.	7.30.	(1) 7, 8. (2) 11. (3) 7.
St. John, Watford,	Noon, 3, 7.30, 8.15.	(1) 7, 8. (2) 11. (3) 6.30.	7, 7.45 (but Thurs. 9.30).	(1) 7, 8. (2) 11. (3) 6.30.
St. Luke, Kingston,	3, 6, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	7.	(1) 7, 8. (2) 11. (3) 6.30.
St. Magnus, London Bridge.	Noon-2, 6-8.	(1) 9. (2) 11. (3) 6.30.	8 (except Tues. & Thurs.).	(1) 9. (2) 11. (3) 6.30.
St. Margaret, Leytonstone.	Noon, 6, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	6.45 (also Mon. 9, Tues., Thurs. 6.15, Wed. 9.30, Fri. 7.30, Sat. 8.30).	(1) 7, 8. (2) 11. (3) 6.30.
St. Mary, Graham Street.	Throughout the day.	(1) 7, 8. (2) 11. (3) 6.	7, 7.30, 8, 8.30.	(1) 7, 8. (2) 11. (3) 6.

Services, &c., at Congress Churches

(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
St. Mary, Ilford.	12.15, 6.45, 8.30.	(1) 7, 8. (2) 10.30. (3) 6.30.	6.30 (except Wed. 6), 7.30.	(1) 7, 8. (2) 10.30. (3) 6.30.
St. Mary Magdalene, Munster Square.	Noon, 2, 6, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	6.30, 7.30.	(1) 7, 8. (2) 11. (3) 6.30.
St. Mary Magdalene, Paddington.	10.30 a.m.— noon, 3, 6–9.30.	(1) 6, 7, 8, 9.45. (2) 11.15. (3) 6.30.	6, 7, 8.	(1) 6, 7, 8, 9.45. (2) 11.15. (3) 6.30.
St. Mary, Primrose Hill.	6, 7.	(1) 7.15, 8. (2) 11.15. (3) 6.30.	7.30, 8.	(1) 7.15, 8. (2) 11.15. (3) 6.30.
St. Mary, Somers Town.	Noon, 2.30, 6, 8.30.	(1) 7, 8, 9.30 (2) 11. (3) 6.30.	7, 7.30, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.
St. Matthew, Westminster.	2.30, 5.30,— 6.30, 7, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.	7, 7.30, 8	(1) 7, 8, 9.30. (2) 11. (3) 6.30.
St. Matthias, Earl's Court.	11 a.m., 3, 6.30.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	Dedication Fes- tival.
St. Mellitus, Hanwell	4, 6, 8.45.	(1) 7, 8. (2) 10. (3) 6.30.	7, 8.	(1) 7, 8. (2) 10. (3) 6.30.
St. Michael and All Angels, Barnes.	6, 8.	(1) 7, 8. (2) 11. (3) 6.30.	7.30 Mon., Wed., Fri., 7 Tues., Thurs., Sat.	(1) 7, 8. (2) 11. (3) 6.30.
St. Michael, Croydon	6.15.	(1) 7, 8, 9. (2) 11. (3) 6.30.	7, 7.30.	(1) 7, 8. (2) 11. (3) 6.30.
St. Michael, Golder's Green.	8.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11. (3) 6.30.
St. Michael, N. Islington.	3, 7.30.	(1) 8.30. (2) 11. (3) 6.30.	7.	(1) 8.30. (2) 11. (3) 6.30.
St. Michael, Shoreditch.	10.30 a.m.— 2.30, 6–9.	(1) 7, 8. (2) 11. (3) 7.	7, 7.30.	(1) 7, 8. (2) 11. (3) 7.

Services, &c., at Congress Churches

(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
St. Michael and All Angels, S. Beddington.	6.30-8.30.	(1) 7, 8. (2) 10. (3) 6.30.	7 (except Mon. and Thurs.)	(1) 7, 8. (2) 10. (3) 6.30.
St. Michael, Woolwich.	4, 6, 8.	(1) 8. (2) 11. (3) 6.30.	7.30 Mon., Tues., 7 Wed., Fri., 9.30 Thurs., 8 Sat.	(1) 8. (2) 11. (3) 6.30.
St. Nicholas, Chiswick.	6, 9.	(1) 7, 8, 9.45. (2) 11.15. (3) 6.30.	7, 7.30, 8.	(1) 7, 8, 9.45. (2) 11.15. (3) 6.30.
St. Nicholas, Cole Abbey.	6.	(1) 8, 9.30. (2) 11.15. (3) 7.	8.30.	(1) 8.15. (2) 11.15. (3) 7.
St. Paul's, Knightsbridge.	3, 7.	(1) 7, 8.30. (2) 11.15. (3) 6.30.	8.30 (also 7 Tues., Thurs. and 10.30 Wed.)	(1) 7, 8.30. (2) 11.15. (3) 6.30.
St. Paul, New Southgate.	8.	(1) 7, 8. (2) 10.30. (3) 6.30.	7.	(1) 7, 8. (2) 10.30. (3) 6.30.
St. Peter, Acton Green.	Noon, 3, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	6.30, 7, 7.30.	(1) 8. (2) 11. (3) 6.30.
St. Peter, Clapham	8, 8.45.	(1) 6.45, 8, 9.30. (2) 11. (3) 6.30.	7, 8.	(1) 8, 9.30. (2) 11. (3) 6.30.
St. Peter, Limehouse	10 a.m., 7.15-8, 8.15-9.	(1) 7.15, 8. (2) 11. (3) 7.	7.30 (except Wed. 7).	(1) 7.15, 8. (2) 11. (3) 7.
St. Peter, Muswell Hill.	4, 7.30, 8.15.	(1) 7, 8. (2) 11. (3) 6.30.	7, 8.	(1) 8. (2) 11. (3) 6.30.
St. Peter, Streatham	5.30, 7.30, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	7, 7.45.	(1) 8. (2) 11. (3) 6.30.
SS. Peter and Paul, Teddington.	Noon, 3, 6, 8.15.	(1) 7, 8, 10. (2) 11. (3) 6.30.	7, 8	(1) 7, 8, 10. (2) 11. (3) 6.30.

Services, &c., at Congress Churches

(See p. 46 for full explanatory headings).

Church.	Confessions, Saturday, July 2.	Services, Sunday, July 3.	Daily Masses.	Services, Sunday, July 10.
St. Philip, Clerkenwell.	10.30 a.m., 3, 7.	(1) 8. (2) 9, 11. (3) 6.30.	7.	(1) 8. (2) 9, 11. (3) 6.30.
St. Philip, Dalston	8.	(1) 8. (2) 11. (3) 6.30.	6.45.	(1) 8. (2) 11. (3) 6.30.
St. Philip, Tottenham	3, 6, 8.	(1) 7, 8. (2) 11. (3) 6.30.	6.45, 7.45.	(1) 7, 8. (2) 11. (3) 6.30.
St. Saviour, Luton	5.30, 8.30.	(1) 7.15, 8. (2) 11. (3) 6.30.	6.30, 7.	(1) 7.15, 8. (2) 11. (3) 6.30.
St. Saviour, Pimlico	2.30, 5.45, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.
St. Saviour, St. Albans.	3, 6.30, 8.30.	(1) 7, 8. (2) 11. (3) 6.30.	6.30, 7, 7.30, 8.	(1) 7, 8. (2) 11. (3) 6.30.
St. Silas the Martyr, Kentish Town.	Noon, 4, 7-8.30.	(1) 7, 8, 9. (2) 11. (3) 6.30.	7 (also Mon., Tues., Fri. 7.30, Wed. 6.15, Thurs. 8, Sat. 9.30).	(1) 6.30, 7.15, 8, 9. (2) 11.30. (3) 6.30.
St. Stephen, Gloucester Road.	3, 5.30, 7.	(1) 7, 8, 9.30. (2) 11. (3) 6.	7, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.
St. Stephen, Lewisham.	Noon, 2.30, 6.15, 8.	(1) 7, 8. (2) 11.15. (3) 6.30.	7, 8.	(1) 7, 8. (2) 11.15 (3) 6.30.
St. Thomas, Shepherd's Bush.	5, 8.	(1) 7, 8, 9.30. (2) 11. (3) 6.30.	7.15 Mon., Wed., Sat., 7, Tues., 7, 9.30 Thurs., 6.45, 8, Fri.	(1) 8, 9.30. (2) 11. (3) 6.30.
St. Thomas, Acton Vale.	3-4, 8.15-9.15.	(1) 8. (2) 11.15. (3) 6.30.	7.30, 8.30.	(1) 8. (2) 11.15. (3) 6.30.
St. Thomas, Finsbury Park.	8.15.	(1) 7, 8. (2) 11. (3) 7.	7.	(1) 7, 8. (2) 11. (3) 7.

List of Preachers for the Congress Services

(a) At Mass. (b) At the Evening Service.

(For times of these Services see pages 46-52.)

CHURCH.	SUNDAY, JULY 3.	SUNDAY, JULY 10.
All Hallows, Gospel Oak	a Revd. C. A. M. Stewart	a Revd. G. E. Nicholson
All Saints', Carshalton	b Revd. L. A. Matthew	b Revd. H. S. Barrett
	a Revd. L. A. Matthew	a Dom Martin Collett, O.S.B.
	b Revd. T. Brancker	b Revd. H. C. G. Morice
All Saints', Margaret Street	a Revd. Dr. B. I. Bell	a Right Revd. Dr. Ivins
	b Revd. Prebendary H. F. B. Mackay	b Revd. Fr. Hughson, O.H.C.
All Saints', Notting Hill	a Revd. W. H. Davison	a Revd. C. S. Carey
	b Revd. S. G. Chance	b Revd. P. W. Seymour
All Saints', W. Dulwich	a Revd. F. A. Judd	a Revd. S. G. Chance
	b Revd. Dr. C. Harris	b Revd. G. B. Hardy
All Souls', Clapton Pk.	a Revd. J. D. Carter	a Revd. C. P. Gliddon
	b Revd. P. W. Hill	b Revd. L. T. S. Barrett
St. Agnes', Kennington		a Revd. L. Pass
	b Revd. T. W. Roberts	b Revd. G. L. Prestige
St. Alban, Holborn	a Right Revd. Dr. Chandler	a Revd. C. S. Gillett
	b Revd. C. P. Hankey	b Revd. L. Pass
St. Andrew, W. Kensington	a Revd. R. S. Eves	a Revd. R. O'G. Power
	b Revd. C. T. Kirtland	b Revd. C. S. Carey
St. Andrew, Willesden Green	a Revd. D. Cooper	a Revd. D. Ferrier
	b Revd. L. T. S. Barrett	b Revd. A. S. Duncan-Jones
Ascension, Victoria Dk.	a Revd. H. N. V. Tonks	a Revd. W. J. Torrance
	b Revd. Fr. Hughson, O.H.C.	b Revd. F. Hope Scott
St. Augustine, Hagerston	a Revd. K. Rawlings	a Revd. H. A. Wilson
	b Revd. R. O'G. Power	b Revd. Fr. Tribe, S.S.M.
St. Augustine, Kilburn	a Revd. F. H. Brabant	a Revd. S. R. P. Mouldsdales
	b Revd. Dr. B. I. Bell	b Revd. H. A. Wilson
St. Augustine, Queen's Gate	a Revd. F. Hood	a Revd. W. J. B. Scott
	b Revd. A. E. J. Rawlinson	b Revd. T. Dilworth-Harrison
St. Augustine, Stepney	a Revd. Dr. J. A. Nairn	a Revd. T. B. Oliver
	b Revd. D. Ferrier	b Revd. L. S. Beale
St. Augustine, Wembley	a Revd. Canon Brooks	a Revd. A. C. Scott
	b Revd. H. S. Barrett	b Revd. G. S. Day
St. Barnabas, Ealing .	a Revd. G. P. Ford	a Revd. P. W. Seymour
	b Revd. R. S. Eves	b Revd. Aidan Hancock
St. Barnabas, Pimlico .	a Revd. Dr. C. Harris	a Revd. A. S. Duncan-Jones
	b Right Revd. Fr. Mounsey, C.R.	b Revd. D. Ferrier
St. Benet Fink, Tottenham	a Revd. S. R. P. Mouldsdales	a Revd. T. Dilworth-Harrison
	b Revd. L. N. St. Alphonse	b Revd. C. F. Waton

List of Preachers for the Congress

CHURCH.	SUNDAY, JULY 3.	SUNDAY, JULY 10
St. Chad, Chadwell Heath		<i>a</i> Revd. C. A. M. Stewart <i>b</i> Revd. Dr. L. Wright
Christ Church, Clapham	<i>a</i> Revd. K. D. Mackenzie <i>b</i> Revd. A. E. T. Raven	<i>a</i> Revd. H. N. V. Tonks <i>b</i> Revd. G. E. Nicholson
Christ Church, Streatham	<i>a</i> Revd. D. L. Rhys <i>b</i> Revd. K. Rawlings	<i>a</i> Revd. Dr. C. Harris <i>b</i> Revd. P. J. Shaw
St. Columba, Kingsland Road	<i>a</i> Revd. R. O'G. Power <i>b</i> Revd. M. Fisher	<i>a</i> Revd. R. D. Marshall <i>b</i> Revd. H. N. V. Tonks
St. Cuthbert, Earl's Court	<i>a</i> Right Revd. W. E. Smyth <i>b</i> Revd. Prebendary F. N. Thicknesse	<i>a</i> Right Revd. the Bishop of Willochra <i>b</i> Revd. J. D. Carter
St. Cyprian, Clarence Gate	<i>a</i> Revd. Fr. Biggart, C.R. <i>b</i> Revd. A. F. Mayhew	<i>a</i> Revd. A. F. Mayhew <i>b</i> Dom Victor Roberts, O.S.B.
St. Etheldreda, Fulham	<i>a</i> Revd. Fr. Hughson, O.H.C. <i>b</i> Revd. F. A. Judd	<i>a</i> Revd. R. S. Eves <i>b</i> Revd. H. Williams
St. George, Beckenham	<i>a</i> Revd. Arnold Pinchard <i>b</i> Revd. Lord Mountmorres	<i>a</i> Revd. C. T. Kirtland <i>b</i> Revd. J. B. L. Jellicoe
St. George, Hanover Square	<i>a</i> Right Revd. the Bishop of Nassau <i>b</i> Revd. Dr. J. A. Nairn	<i>a</i> Revd. Prebendary F. N. Thicknesse
Grosvenor Chapel	<i>a</i> Right Revd. Dr. Gore	<i>a</i> Revd. Arnold Pinchard
Holy Cross, Cromer St.	<i>a</i> Revd. T. Brancker <i>b</i> Revd. H. Pickles	<i>a</i> Revd. F. R. L. Langford-James <i>b</i> Revd. W. P. T. Atkinson
Holy Innocents, Hammersmith	<i>a</i> Revd. H. D. Hinde <i>b</i> Revd. C. A. M. Stewart	<i>a</i> Dom Victor Roberts, O.S.B. <i>b</i> Revd. B. Oliver
Holy Redeemer, Clerkenwell	<i>a</i> Ven. the Archdeacon of London. <i>b</i> Revd. G. P. Maryon-Wilson	<i>a</i> Revd. W. L. Harris <i>b</i> Revd. G. D. Carleton
Holy Trinity, Stroud Green	<i>a</i> Right Revd. the Bishop of Willochra <i>b</i> Revd. W. P. T. Atkinson	<i>a</i> Revd. Fr. Tribe, S.S.M. <i>b</i> Revd. E. A. Clarabut
St. John, Balham .	<i>a</i> Revd. Aidan Hancock <i>b</i> Revd. G. P. Ford	<i>a</i> Revd. P. M. Bartlett <i>b</i> Revd. K. Ashcroft
St. John, Great Marlborough Street	<i>a</i> Revd. T. H. Passmore <i>b</i> Dom Victor Roberts, O.S.B.	<i>a</i> Revd. Aidan Hancock <i>b</i> Revd. T. H. Passmore
St. John the Divine, Kennington	<i>a</i> Revd. E. Milner White <i>b</i> Revd. F. Hood	<i>a</i> Revd. Fr. Hughson, O.H.C. <i>b</i> Revd. K. Rawlings
St. John, Holland Road	<i>a</i> Revd. J. B. L. Jellicoe <i>b</i> Revd. Fr. Talbot, C.R.	<i>a</i> Revd. L. S. Beale <i>b</i> Revd. C. T. Kirtland
St. John, Richmond .	<i>a</i> Revd. P. W. Hill <i>b</i> Revd. J. B. L. Jellicoe	<i>a</i> Revd. W. H. Davison <i>b</i> Revd. R. S. Eves
St. John, Waterloo Rd.	<i>a</i> Revd. S. G. Chance <i>b</i> Revd. D. L. Rhys	<i>a</i> Revd. K. Ashcroft <i>b</i> Revd. S. P. Panton
St. John, Watford. .	<i>a</i> Revd. P. M. Bartlett <i>b</i> Revd. K. Ashcroft	<i>a</i> Revd. H. E. Bennett <i>b</i> Revd. R. W. L. James

List of Preachers for the Congress

CHURCH.	SUNDAY, JULY 3.	SUNDAY, JULY 10.
St. Luke, Kingston-on-Thames	a Revd. H. Pickles	a Revd. K. Rawlings
St. Magnus-the-Martyr, London Bridge	b Revd. A. E. Glenday	b Revd. A. E. T. Raven
	a Revd. J. C. G. Tiley	a Revd. Lord Victor Seymour
St. Margaret, Leytonstone	b Revd. R. A. Kingdon	b Revd. C. P. Gliddon
St. Mary-the-Virgin, Graham Street	a Revd. J. H. C. Twisaday	a Revd. H. E. Tilston
	b Revd. C. P. Gliddon	b Revd. M. W. Cuthbert
	a Right Revd. the Bishop of Milwaukee	a Revd. Dr. J. A. Nairn
	b Revd. Canon H. Maynard Smith	b Revd. Dr. P. N. Waggett, S.S.J.E.
St. Mary, Ilford . . .	a Revd. G. D. Carleton	a Revd. C. A. Howell
	b Revd. E. Cheetham	b Revd. B. B. Murray
St. Mary-the-Virgin, Primrose Hill		a The Revd. J. B. L. Jellicoe
St. Mary, Somers Town	b Revd. G. Gillett	b Revd. C. A. M. Stewart
	a Revd. G. L. Prestige	a Revd. A. A. de Vere
St. Mary Magdalene, Munster Square	b Revd. M. F. G. Donovan	b Revd. C. R. G. Hughes
St. Mary Magdalene, Paddington	a Revd. Fr. Bull, S.S.J.E.	a Revd. G. L. Prestige
	b Revd. F. L. Underhill	b Revd. R. O'G. Power
	a Revd. Dr. H. L. Goudge	a Right Revd. the Bishop of Milwaukee
St. Matthew, Westminster	b Revd. A. E. Monahan	b Revd. G. D. Rosenthal
St. Matthias, Earl's Court	a Revd. A. E. J. Rawlinson	a Revd. J. H. C. Twisaday
	b Revd. Fr. Bull, S.S.J.E.	b Revd. Dr. C. Harris
	a Revd. Canon F. L. Donaldson	
St. Mellitus, Hanwell .	b Revd. H. A. Wilson	a Revd. L. T. S. Barrett
	a Revd. N. B. Hudson	b Revd. R. E. Young
St. Michael, Camberwell	b Revd. P. J. Raybould	a Revd. E. de G. Lucas
	a Revd. A. A. de Vere	b Revd. A. G. Collier
St. Michael, Croydon	b Revd. P. M. Bartlett	a Revd. H. Mather
	a Revd. G. S. Day	b Revd. C. Glaisyer
St. Michael, Golders Green	b Revd. C. W. Hutchinson	a Revd. D. Cooper
St. Michael, N. Islington	a Revd. E. A. Clarabut	b Revd. P. M. Bartlett
St. Michael, Watford .	b Revd. C. S. Carey	a Revd. E. C. Barnes
	a Revd. H. S. Barrett	b Revd. C. W. Nye
St. Michael, Woolwich	b Revd. J. D. Carter	a Revd. B. B. Murray
	a Revd. P. F. Raybould	b Revd. W. H. Littlebury
	b Revd. A. H. Roberts	a Right Revd. W. E. Smyth
	a Revd. Lord Victor Seymour	b Revd. A. H. Howe-Browne
	b Revd. G. D. Carleton	a Revd. F. W. Boyd
St. Michael, Shoreditch	a Right Revd. Fr. Mounsey, C.R.	b Revd. Lord Victor Seymour
	b Revd. F. H. Brabant	a Revd. G. D. Carleton
St. Michael and All Angels, Barnes	a Revd. L. N. St. Alphonse	b Revd. G. P. Ford
St. Nicholas, Chiswick	b Revd. W. M. Whitley	a Revd. C. Glaisyer
	a Revd. C. S. Carey	b Revd. W. J. Torrance
St. Nicholas, Cole Abbey	b Revd. H. N. V. Tonks	a Revd. P. J. Shaw
	a Revd. K. Ashcroft	b Revd. E. K. C. Hamilton
	b Revd. J. Wareham	

List of Preachers for the Congress

CHURCH.	SUNDAY, JULY 3.	SUNDAY, JULY 10.
St. Paul, Knightsbridge	<i>a</i> Revd. Fr. Andrew, S.D.C. <i>b</i> Revd. Fr. Andrew, S.D.C.	<i>a</i> Revd. Fr. Andrew, S.D.C. <i>b</i> Revd. Fr. Andrew, S.D.C.
St. Paul, New Southgate	<i>a</i> Revd. G. E. Nicholson <i>b</i> Revd. R. E. Young	<i>a</i> Revd. R. J. Rothwell <i>b</i> Revd. Morgan Griffith
St. Peter, Acton Green	<i>a</i> Dom Martin Collett, O.S.B. <i>b</i> Revd. Aidan Hancock	<i>a</i> Revd. T. C. Calvert <i>b</i> Revd. R. D. Marshall
St. Peter, Clapham	<i>a</i> Revd. G. P. Maryon-Wilson <i>b</i> Revd. Canon Brooks	<i>a</i> Revd. N. P. Tower <i>b</i> Revd. R. S. Thornevell
St. Peter, Muswell Hill	<i>a</i> Revd. D. Ferrier <i>b</i> Revd. S. F. Panton	<i>a</i> Revd. C. W. Steffens <i>b</i> Revd. H. E. Bennett
St. Peter, Streatham	<i>a</i> Revd. R. F. Morson <i>b</i> Revd. Geoffrey Heald	<i>a</i> Revd. R. F. Morson <i>b</i> Revd. Canon E. Brook-Jackson
St. Peter, Limehouse	<i>a</i> Revd. M. Fisher <i>b</i> Right Revd. the Bishop of Willochra	<i>a</i> Revd. J. D. Carter <i>b</i> Revd. D. Cooper
SS. Peter and Paul, Teddington	<i>a</i> Revd. G. Gillett <i>b</i> Revd. Lester Pinchard	<i>a</i> Revd. G. P. Maryon-Wilson <i>b</i> Revd. W. L. Harris
St. Philip, Clerkenwell	<i>b</i> Revd. N. B. Hudson	<i>b</i> Revd. W. M. Whitley
St. Philip, Dalston	<i>a</i> Revd. L. S. Beale <i>b</i> Revd. G. E. Nicholson	<i>a</i> Revd. L. S. Spiller <i>b</i> Revd. A. A. de Vere
St. Philip, Tottenham	<i>a</i> Revd. J. Wareham <i>b</i> Revd. D. Hole	<i>a</i> Revd. H. S. Barrett <i>b</i> Revd. F. W. Boyd
Rivenhall Parish Church	<i>a</i> Revd. M. R. Newbolt	
St. Saviour, Ealing	<i>a</i> Revd. Fr. Seyzinger, C.R. <i>b</i> Revd. Dr. H. L. Goudge	<i>a</i> Revd. Dr. P. N. Waggett, S.S.J.E. <i>b</i> Revd. M. F. G. Donovan
St. Saviour, Pimlico	<i>a</i> Revd. A. E. Glenday <i>b</i> Dom Martin Collett, O.S.B.	<i>a</i> Revd. G. P. Ford <i>b</i> Revd. E. D. Merritt
St. Saviour, St. Albans	<i>a</i> Revd. F. H. Gornall <i>b</i> Revd. L. S. Beale	<i>a</i> Revd. G. B. Hardy <i>b</i> Revd. H. Mattinson
St. Silas-the-Martyr, Kentish Town	<i>a</i> Right Revd. Dr. Ivins <i>b</i> Revd. E. Milner White	<i>b</i> Revd. Lester Pinchard <i>a</i> Right Revd. the Bishop Algoma
St. Stephen, Gloucester Road	<i>a</i> The Right Revd. the Abbot of Pershore <i>b</i> Revd. K. D. Mackenzie	<i>b</i> Dom Martin Collett, O.S.B.
St. Stephen, Lewisham	<i>a</i> Revd. Fr. Talbot, C.R. <i>b</i> Revd. Fr. Biggart, C.R.	<i>a</i> Revd. F. Hope Scott <i>b</i> Revd. Dr. J. A. Nairn
St. Thomas, Acton Vale	<i>a</i> Revd. H. Mather <i>b</i> Revd. J. B. Scott	<i>a</i> Revd. W. Cotterell <i>b</i> Revd. A. H. Roberts
St. Thomas, Finsbury Park	<i>a</i> Revd. Lord Mountmorres <i>b</i> Revd. H. D. Hinde	<i>a</i> Revd. W. H. Heasman <i>b</i> Revd. J. G. W. Farley
St. Thomas, Regent St.	<i>a</i> Revd. G. Olivier <i>b</i> Revd. H. G. C. Morice	<i>a</i> Revd. F. A. Cardew <i>b</i> Revd. W. B. Crouch
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The Albert Hall Sessions

MONDAY : JULY 4

First Session, 2.30 p.m.

THE BACKGROUND OF SACRAMENTAL BELIEF

- (a) THE CHRISTIAN VIEW OF THE WORLD—*The Revd. P. N. Waggett, D.D.*
- (b) THE CHRISTIAN VIEW OF MAN—*The Revd. N. P. Williams, D.D., Fellow of Exeter College, Oxford.*

Second Session, 8 p.m.

THE CONTEXT OF THE EUCCHARIST

- (a) SACRAMENTS IN OTHER RELIGIONS—*The Revd. B. E. Butler, Tutor of Keble College, Oxford.*
- (b) SACRAMENTS AND THE PRESENCE OF GOD IN NATURE—*Mr. N. K. H. A. Coghill, Fellow of Exeter College, Oxford.*
- (c) SACRAMENTS AND MYSTICISM—*Miss Evelyn Underhill.*

The Albert Hall Sessions

TUESDAY : JULY 5

Third Session, 10.30 a.m.

THE EUCHARIST AND REVELATION

- (a) THE INCARNATION AND THE EUCHARIST—*The Revd. H. M. Relton, D.D., Professor of Dogmatic Theology, King's College, London.*
- (b) THE EUCHARIST IN THE NEW TESTAMENT—*The Revd. Sir Edwyn Hoskyns, Bart., Fellow of Corpus Christi College, Cambridge.*

Fourth Session, 2.30 p.m.

THE IDEA OF SACRIFICE OUTSIDE CHRISTIANITY

- (a) PRE-CHRISTIAN SACRIFICE—GENTILE—*The Revd. E. O. James, D.Litt., F.S.A., Vicar of St. Thomas' Church, Oxford.*
- (b) PRE-CHRISTIAN SACRIFICE — JEWISH — *The Revd. Canon H. L. Goudge, D.D., Regius Professor of Divinity, in the University of Oxford.*

Fifth Session, 8 p.m.

THE CHRISTIAN SACRIFICE

- (a) ON CALVARY—*The Revd. K. E. Kirk, D.D., Fellow of Trinity College, Oxford.*
- (b) IN THE EUCHARIST—*The Revd. E. G. Selwyn, D.D., Editor of "Theology."*

The Albert Hall Sessions

WEDNESDAY : JULY 6

See General Programme, page 43.

THURSDAY : JULY 7

Sixth Session, 10.30 a.m.

THE REAL PRESENCE

- (a) HISTORICALLY CONSIDERED—*The Revd. Canon Darwell Stone, D.D., Principal of Pusey House, Oxford.*
- (b) THEOLOGICALLY AND PHILOSOPHICALLY CONSIDERED—*Dr. A. E. Taylor, F.B.A., Professor of Moral Philosophy in the University of Edinburgh; and Mr. Will Spens, C.B.E., Fellow and Tutor of Corpus Christi College, Cambridge.*

Seventh Session, 2.30 p.m.

THE APPROACH TO THE PRESENCE

- (a) THE HOLY SPIRIT AND THE EUCHARIST—*The Revd. A. E. J. Rawlinson, D.D., Student of Christ Church, Oxford.*
- (b) CHRISTIAN PRIESTHOOD—*The Revd. C. S. Gillett, Fellow of Peterhouse, Cambridge.*

The Albert Hall Sessions

Eighth Session, 8 p.m.

THE MEANING OF THE PRESENCE

- (a) PREPARATION FOR COMMUNION—*The Revd. Francis Underhill, Warden of Liddon House.*
- (b) COMMUNION WITH MAN—*The Revd. Dudley Symon, Headmaster of Woodbridge School.*
- (c) COMMUNION WITH GOD—*The Revd. C. P. Hankey, Vicar of St. Mary-the-Less Church, Cambridge.*

FRIDAY : JULY 8

Ninth Session, 10.30 a.m.

THE RESERVED SACRAMENT

- (a) ITS USE FOR COMMUNION—*The Revd. Prebendary H. F. B. Mackay, Vicar of All Saints' Church, Margaret Street.*
- (b) ITS DEVOTIONAL ASPECT—*The Revd. Fr. Lionel Thornton, C.R.*

Tenth Session, 2.30 p.m.

THE EUCHARISTIC LITURGY

- (a) EUCHARISTIC RITES—*The Revd. K. D. Mackenzie, late Fellow of Pembroke College, Oxford.*

The Albert Hall Sessions

- (b) EUCHARISTIC CEREMONIES—*Mr. Stephen Gaselee, C.B.E., F.S.A., and the Revd. Maurice Child, General Secretary, A.C.C.*

Eleventh Session, 8 p.m.

EUCHARISTIC WORSHIP

- (a) THE PRINCIPLES OF CHRISTIAN WORSHIP—*The Revd. C. W. Hutchinson, Vicar of St. John's Church, Waterloo Road, Lambeth.*
- (b) THE SUNDAY EUCHARIST—*The Revd. G. H. Clayton, Vicar of Chesterfield.*
- (c) CONCLUDING SPEECH.



The Queen's Hall Meetings

MONDAY, JULY 4 : 8 p.m.

THE CHRISTIAN VIEW OF THE WORLD—*The Revd. P. N. Waggett, D.D.*

THE CHRISTIAN VIEW OF MAN—*The Revd. N. P. Williams, B.D.*

CONCLUDING SPEECH—

TUESDAY, JULY 5 : 8 p.m.

SACRAMENTS AND MYSTICISM—*Miss Evelyn Underhill.*

THE INCARNATION AND THE EUCHARIST—*The Revd. H. M. Relton, D.D.*

THE EUCHARIST IN THE NEW TESTAMENT—*The Revd. Sir Edwyn Hoskyns, Bart.*

CONCLUDING SPEECH—

THURSDAY, JULY 7 : 8 p.m.

Chairman : THE RIGHT REVD. DR. CHANDLER.

THE CHRISTIAN SACRIFICE ON CALVARY—*The Revd. K. E. Kirk, D.D.*

THE CHRISTIAN SACRIFICE IN THE EUCHARIST—*The Revd. E. G. Selwyn, D.D.*

CONCLUDING SPEECH—

The Queen's Hall Meetings

FRIDAY, JULY 8 : 8 p.m.

PREPARATION FOR COMMUNION—*The Revd. F. L. Underhill.*

COMMUNION WITH MAN—*The Revd. Dudley Symon.*

COMMUNION WITH GOD—*The Revd. C. P. Hankey.*

THE RESERVED SACRAMENT—



In accordance with the requirements of the London County Council:—

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(ii) All gangways, passages and staircases must be kept entirely free from chairs or any other obstruction.

(iii) Persons must not be permitted to stand or sit in any of the gangways intersecting the seating or to sit in any of the other gangways. If standing be permitted in the gangways at the sides and rear of the seating, sufficient space must be left for persons to pass easily to and fro and to have free access to exits.

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Week of Preparation, 13 to 18 June

June 13 Meeting of Organisers and Workers at 5.30 p.m.

SERVICES, &c., AT CITY CHURCHES.

ST. MAGNUS THE MARTYR, BY LONDON BRIDGE.

June 13, 14, 15 Lectures on the Holy Eucharist, 12.30 and 1.15 p.m.

„ 16 Solemn Mass and Procession, 12.15 p.m.

„ 17, 18 Mass with music, 12.15 p.m. Devotions, 1.20 p.m.

ST. MICHAEL PATERNOSTER ROYAL, COLLEGE HILL.

June 13, 14, 15 Low Mass, 12.15 p.m. Lecture, 1.10 p.m.

„ 16 Sung Mass, 12.15 p.m., followed by Address.

„ 17 Low Mass, 12.15 p.m.

ST. NICHOLAS, COLE ABBEY.

June 13, 15 Lectures, 1.15 p.m.

„ 16 Low Mass, 8.10 a.m. Sung Mass, 12.15 p.m.

ST. CLEMENT, CLEMENTS LANE, LOMBARD ST.

June 13, 14, 15 Lectures, 1.15 p.m.

„ 16 Low Mass, 8.30 a.m. Sung Mass, 12.15 p.m.

„ 17 Address, 1.15 p.m.

ST. SEPULCHRE, HOLBORN VIADUCT.

ST. EDMUND THE KING AND MARTYR, LOMBARD STREET.

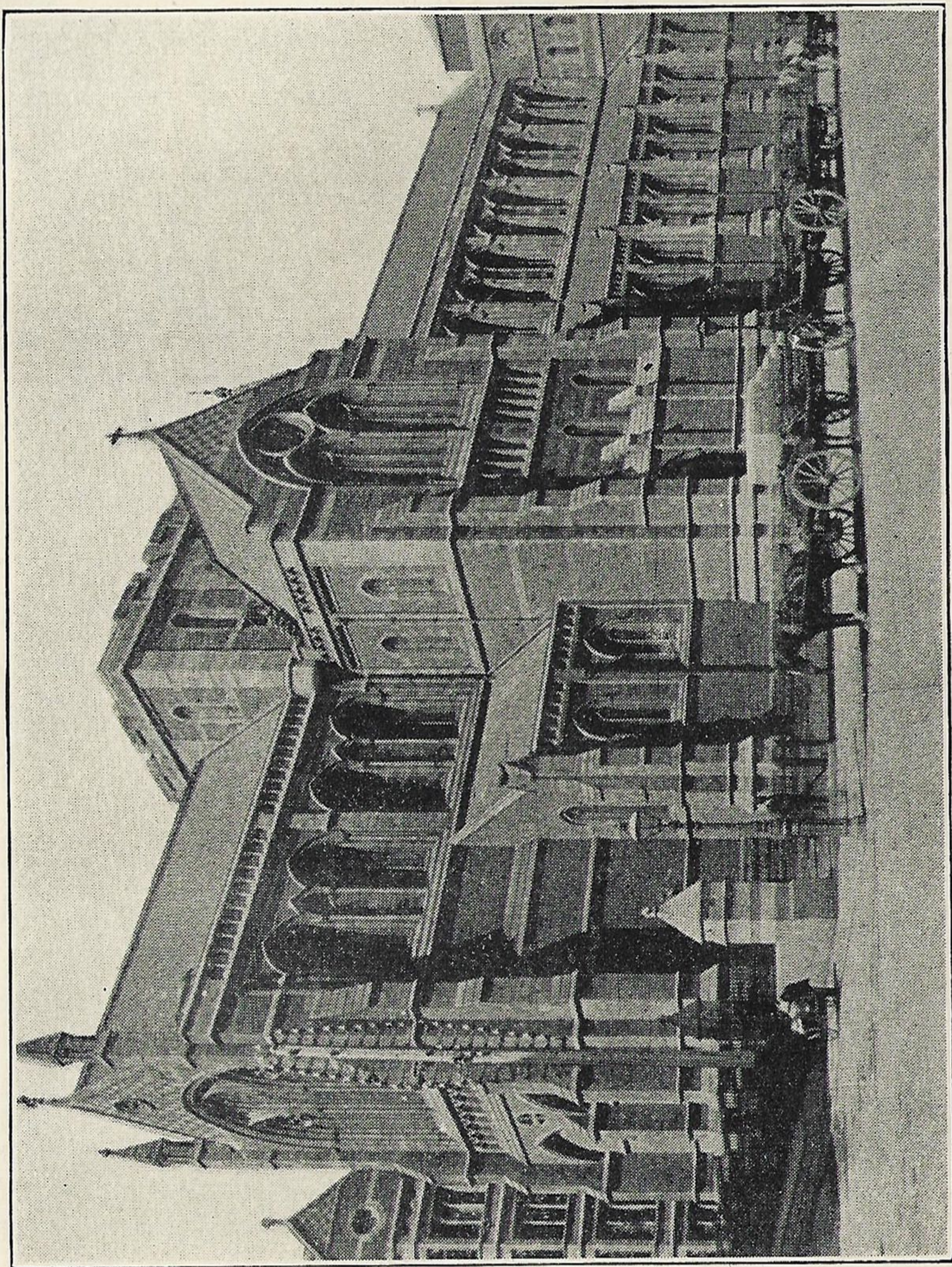
June 13, 14, 15 Address, 1.15 p.m.

Congress Week, 3 to 10 July

ST. MAGNUS THE MARTYR, BY LONDON BRIDGE,

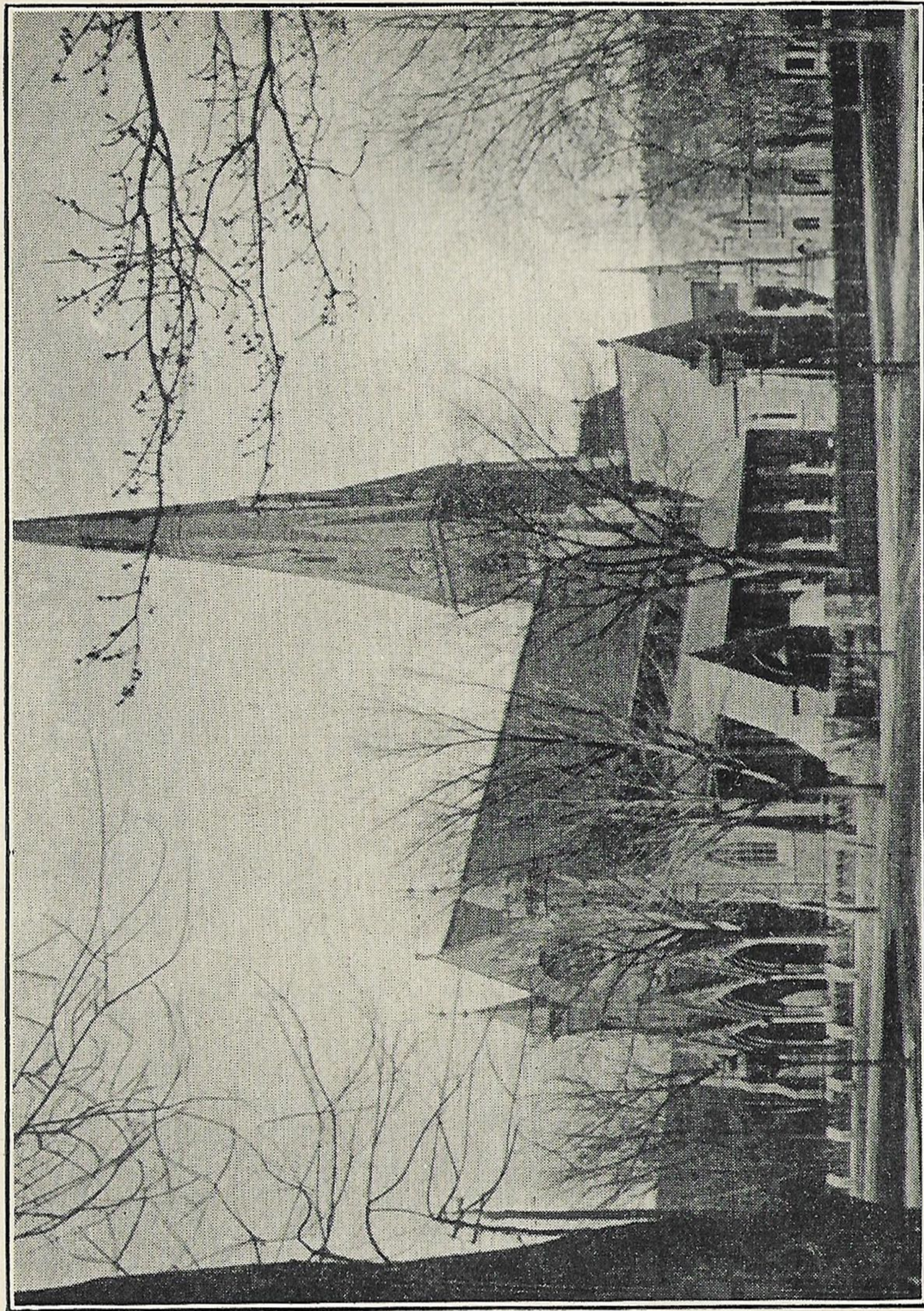
July 2 (Sat.) Day of Preparation, Perpetual Prayer. 8 a.m. to 8 p.m.

„ 3, 10 Low Masses, 9 a.m. and 10 a.m. Sung (Sundays) Mass, 11 a.m. Solemn Vespers and Devotions, 6.30 p.m.



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Congress Week, City of London

July 4, 5, 8, 9 Low Masses, 8 and 8.30 a.m. Sung
Mass, 12.15 p.m. Devotions, 1.20 p.m.
„ 6 Low Masses, 8 and 8.30 a.m.
„ 7 Low Masses, 8 and 8.30 a.m. High
Mass, 12.15 p.m. Devotions, 1.20 p.m.

ST. MICHAEL PATERNOSTER ROYAL, COLLEGE HILL.

July 2 (Sat.) Day of Preparation. Low Mass, 12.15 p.m.
Watch and Devotions, 1 p.m. to 6.30 p.m.
„ 4, 5 Low Masses, 8 a.m. and 12.15 p.m.
„ 6 Low Mass, 8 a.m.
„ 7 Low Mass, 8 a.m. High Mass, 12.15 p.m.
„ 8 Low Masses, 7.30 a.m., 8.30 a.m. and
12.15 p.m.

ST. CLEMENT, CLEMENT'S LANE, LOMBARD ST.

July 4, 5, 7, 8 Mass, 8.30 a.m. and 12.15 p.m.
„ 6 Mass, 8.30 a.m.

ST. SEPULCHRE, HOLBORN VIADUCT.

ST. NICHOLAS, COLE ABBEY.

ST. DUNSTAN IN THE EAST, IDOL LANE.

ST. EDMUND THE KING AND MARTYR, LOMBARD STREET.

July 4, 5, 6, 7, 8 Mass, 8.30 a.m. and 12.15 p.m.

THE CORPORATE COMMUNION.

All communicants are invited to make a Corporate Communion as an Act of Witness and Devotion on Friday, July 8, at an early Mass in one of the above churches.

Those unable to attend on the Friday are invited to make a Communion on the other days during the Congress Week in a City church.

Communicants will be welcomed at the Celebration at 8 a.m. each day in St. Dunstan's Chapel in St. Paul's Cathedral.

PUBLIC MEETING.

A meeting will be held at Cannon Street Hotel on Wednesday, July 6, at 1.15 p.m.

Speakers: Revd. A. E. MONAHAN, Revd. G. D. ROSENTHAL.

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General Information

THIS HANDBOOK is given free to all members of the Congress, and can also be purchased through any bookseller, or direct from the Anglo-Catholic Congress Office, 230, Abbey House, Victoria Street, London, S.W.1, price one shilling.

MEMBERSHIP OF THE CONGRESS.—Membership is secured by application to the Congress Office at Abbey House, and by paying 2/6. Members then receive a membership badge, a medallion, and a free copy of this Handbook. The badge and medallion should be worn by members throughout the Congress, and members are asked to write their names and the names of their churches on the badge. Members can also be enrolled at certain local centres in England and Wales, at New York, and at various other places.

TICKETS FOR THE SESSIONS.—All members who wish to obtain reserved seats for any of the Sessions of the Congress at the Albert or Queen's Halls must obtain tickets from the Congress Office at Abbey House for each of the particular Sessions they select. Tickets are 2/- and 1/- for each Session (also 6d. tickets in Queen's Hall). Certain parts of both halls are free. Only members can attend the Sessions.

REDUCED RAILWAY FARES.—The Railway Companies of Great Britain (with the exception of the Metropolitan and London Electric Railway Companies) will issue tickets to Congress members

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General Information

at the ordinary single fare and one-third for the double journey. These tickets will be available on any day from July 2nd-11th inclusive upon surrender to the booking clerk, at the time of booking, of a voucher personally signed by the Secretary. Vouchers can be obtained on application to the Ticket Office, 230 Abbey House.

HOSPITALITY.—Hospitality will be provided as far as possible for any priest desiring it. Application should be made to the Ticket Office, 230 Abbey House, Victoria Street, London, S.W.1. The Hospitality Committee regrets that it is unable to provide hospitality for the laity.

Offers of hospitality will be gratefully received by the Chairman of the Committee, Dame Beryl Oliver, D.B.E., R.R.C., and should be sent without delay to 20 South Eaton Place, S.W.1.

ALTARS.—Arrangements are being made so that every priest who wishes to do so may be able to say Mass on any morning during the Congress Week. Requests for altars should be sent to Room 230, Abbey House.

INQUIRIES may be made at the general inquiry office inside the Main Entrance of the Albert Hall.

TICKET INQUIRIES.—All inquiries (during the Congress week) regarding tickets, badges, etc., should be made at the Secretary's Office inside the Main Entrance of the Albert Hall, on the right.

LOST PROPERTY.—Application for lost property should be made to the general inquiry office inside the Main Entrance of the Albert Hall.

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General Information

MISSIONARIES FROM OVERSEAS.—The Secretary of the Foreign Missionary Association of the Congress will be found at the Missionary Exhibition in the Gallery of the Albert Hall, and will be glad to meet missionaries there.

PROPRIETARY SEATS.—A certain number of seats in the Albert Hall are not available, and across these straps are placed which must not be removed. Many of the holders of proprietary boxes and seats have, however, generously placed them at the disposal of the Congress.

THE OFFICIAL REPORT.—A full report of the papers and speeches will be published by the Society of SS. Peter & Paul, Ltd., price 6/- (including postage) if purchased before August 31 : a detachable order form will be found on page 107. Copies purchased after that date will be 7/6.

REFRESHMENTS.—Light refreshments can be obtained at the buffets in the Albert Hall at moderate prices. Teas, lunches and dinners can also be obtained at the Kiosk in Kensington Gardens. Slater's Restaurants are making special arrangements for Congress Members. See p. 81.

REST-ROOM.—Rest and Writing Rooms (smoking permitted) are provided at the offices of the Imperial College Union, through the kindness of the authorities of the Union. These are situated almost opposite the South Entrance to the Albert Hall, and will be open for each of the five days of the Congress meetings.

BOOK ROOM.—A Book Room, where literature, tobacco and stationery will be purchasable, has been

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General Information

set up by the Catholic Literature Association and the Society of SS. Peter & Paul, Ltd., in the vestibule of the Imperial College Union Offices (opposite South Entrance).

TIMES OF ADMISSION.—The doors of the Albert Hall will be open one hour before each session. The East Orchestra Entrance will be open all day for members of the Committee, Stewards, and other workers, provided they are wearing a green badge.

STEWARDS.—The following are the colours of the badges worn by the voluntary stewards : Chief of the Stewards, purple ; Supervising Stewards, red ; Stewards, yellow. The Stewards' headquarters at the Albert Hall will be the band room.

GARDEN PARTIES.—There will be a Garden Party each day after the afternoon session in Kensington Gardens. Members must pay for their own tea, the price of which will be 1 /-.

STALLS.—In the Gallery of the Albert Hall will be found the following Stalls : Catholic Literature Association, Society of SS. Peter & Paul Ltd., Challenge Book Shop, Martin Travers, East Grinstead School of Embroidery, Messrs. J. G. Ford & Son, Miss Beckh, Artificers' Guild, Actors' Church Union, Association for Promoting Retreats, A. R. Mowbray, Church of England Women's Help Society, Society for Promoting Christian Knowledge, Society of the Sacred Mission, Holy Family Homes, Magdalen College Mission, Omar Ramsden, Blue Bird, Girls' Friendly Society, Philip Allan, Church of England Waifs' and Strays' Society, Society for the Propagation of the Gospel, Church Extension



THE FOREIGN MISSIONS ASSOCIATION of the Anglo-Catholic Congress is interested in support of U.M.C.A., Zululand, Bloemfontein, Lebombo, Accra, Korea, Colombo, Nassau, Guiana, Melanesia, and in the Cowley Wantage Missions in Cape Town, St. John's Kaffraria, Bombay, and Calcutta.

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FOREIGN MISSIONARY ASSOCIATION STALLS

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Foreign Mission Stalls in the Gallery of the Albert Hall can be reached by lifts and by stairs indicated by directing notices.

ANNIVERSARY MEETING OF THE ANGLO-CATHOLIC CONGRESS, 1928.—Next year's meeting will be held in the Albert Hall on Thursday, July 5. The subject will be "Christian Internationalism." Among the speakers will be The Rt. Hon. the Lord Grey of Fallodon, K.G., and The Rt. Hon. Sir Austen Chamberlain, K.G. For all information apply to the Secretary, Metropolitan Area, 225 Abbey House.

GUILD OF THE LOVE OF GOD—On Thursday, July 7, a meeting will be held at 5 p.m. in St. Augustine's Hall, Queen's Gate. Speakers: The Revd. W. Monahan and the Warden. All members of the Guild and friends will be welcome.

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The Pilgrimage Association

I. PILGRIMAGE TO THE HOLY LAND.

President : THE RT. REVD. THE LORD BISHOP OF LEWES.

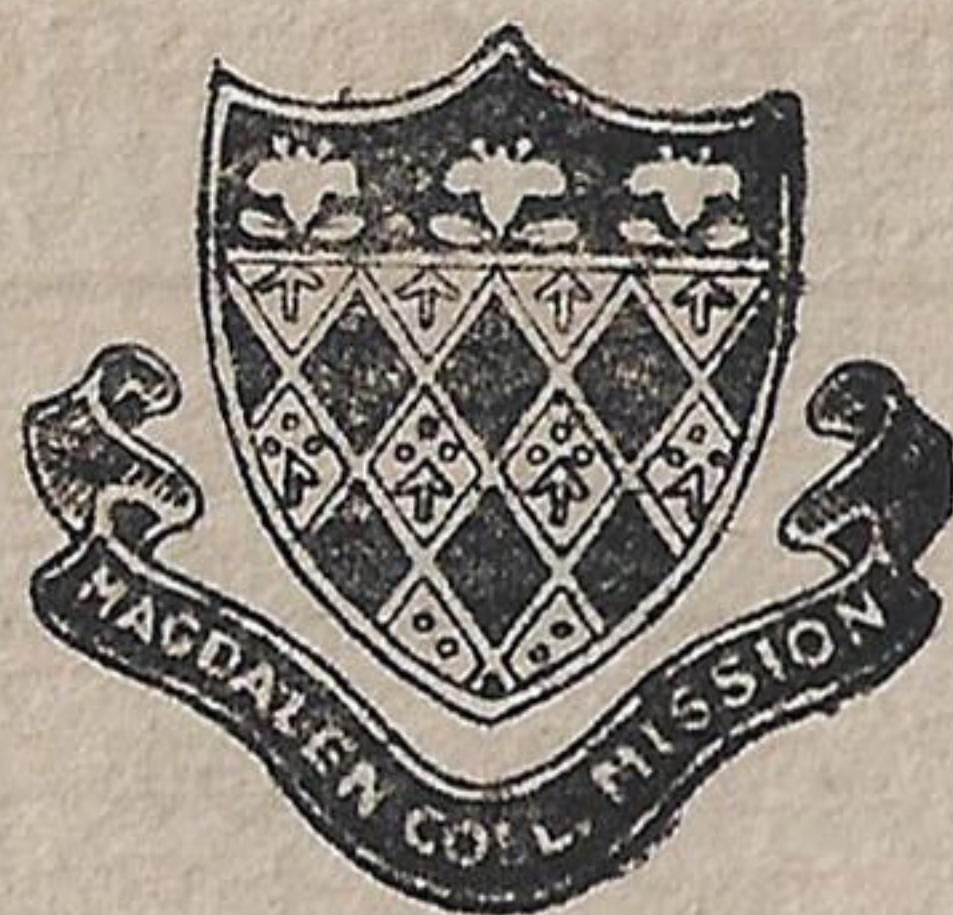
Conductor : THE RT. REVD. THE COADJUTOR BISHOP OF MILWAUKEE.

THE fourth official Anglo-Catholic Congress Pilgrimage will start on its adventure on Tuesday, August 2nd, 1927, sailing from Marseilles on the following day. It will return to London on Monday, the 29th of the same month. This Pilgrimage will differ from its predecessors, for it is to be held in the summer instead of the spring, in order that those who cannot get away during the months of April or May may have an opportunity to visit the wonders of Palestine and the Near East in the month generally dedicated to rest and holiday.

The following paragraph appears in *Lines of Communication*—the “Diocesan Magazine of the Anglican Church in Jerusalem and throughout the Holy Land”—for September, 1926 :—

“All who have been here agree in remarking on the cool and invigorating climate, and are disposed to think that the Anglican Pilgrimage proposed for August next year may very likely find that it has chosen a far better time of year than its previous essays at Eastertide.”

The Pilgrimage will follow in a degree the itinerary of 1925, which was so successful. From Alexandria we shall go direct to Beyrout to visit Damascus and the ruins of Baalbek ; thence to Jaffa, where, after saying our prayers of thanksgiving on arrival in the Holy Land, we shall go direct to Jerusalem, the main object of our journey. On leaving the Holy Land we hope to get a glimpse of Patmos,



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The Gee Street scheme was completed last year, and the original tenants are now re-housed in decent flats.

The purchase price of the Drummond Crescent property (£23,000) has also been paid, and we appeal to our fellow Catholics to enable us to turn the existing hovels into homes fit for the children of our Lord. There are seventy houses and an open space of ten thousand square feet. A further £30,000 will complete the scheme.

H.R.H. the Prince of Wales, Patron of the Magdalen College Mission and a shareholder in the St. Pancras House Improvement Society, Ltd., visited the Drummond Crescent site in December of last year and described the conditions which we are fighting as "disgraceful."

£1 shares or Loan Stock in multiples of £25 may be purchased, and donations for working expenses are also welcomed. **THE SOCIETY HAS ALREADY PAID ITS FIRST DIVIDEND (3%).**

Full particulars may be obtained from the Hon. Treasurer (the Hon. F. S. Hubbard), The St. Pancras House Improvement Society, Ltd., Magdalen College House, 1, Oakley Square, N.W.1.

Telephone: MUSEUM 4739.

The Pilgrimage Association

and then after a short stay at Smyrna, in order that those who desire to do so may visit Ephesus, we shall go to Constantinople and thence to Athens.

Those who join in the Pilgrimage will be able to pay their devotions to the Mother Shrines of Christianity, and in rendering homage to the Heads of the four great Patriarchates :—(1) Alexandria, where Meletios, Patriarch of Alexandria, will receive them. (2) Jerusalem, where Damianos, Patriarch of Jerusalem, will receive them. (3) Damascus, where the Patriarch of Antioch will receive them. (4) Constantinople, where the Œcumenical Patriarch will receive them, and also Athens, where the Metropolitan of Athens will receive them.

Those who join this Pilgrimage will be advancing the sacred cause of Re-union, rendering assistance to Anglican churches in the Near East, increasing their devotion by praying at the Holy Places, and offering an act of worship to Almighty God.

The inclusive charge will be 60 guineas and upwards, according to the berth selected.

II. PILGRIMAGE TO YORK.

This Pilgrimage will leave London at midnight on Tuesday, June 28, and will spend St. Peter's day at York joining in the 13th Centenary at the Minster on the Patronal feast. The Pilgrimage has been approved by the Very Revd. The Dean of York.

III. PILGRIMAGE TO CANTERBURY.

This Pilgrimage will take place on Saturday, July 9. It has been approved by the Very Revd. The Dean of Canterbury.

For full particulars of all these Pilgrimages apply to the Asst. Secretary, Anglo-Catholic Pilgrimage Association, 2 Albany Courtyard, Piccadilly, W.1.

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THE CONGRESS AREAS.

The work of the Anglo-Catholic Congress Committee has now been grouped in various areas. The following is the list of areas, with the names of the Secretaries:

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Secretary, The Revd. H. N. V. Tonks.

NORTH-WEST :

Secretary, The Revd. V. Spencer Ellis.

MIDLANDS :

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METROPOLITAN :

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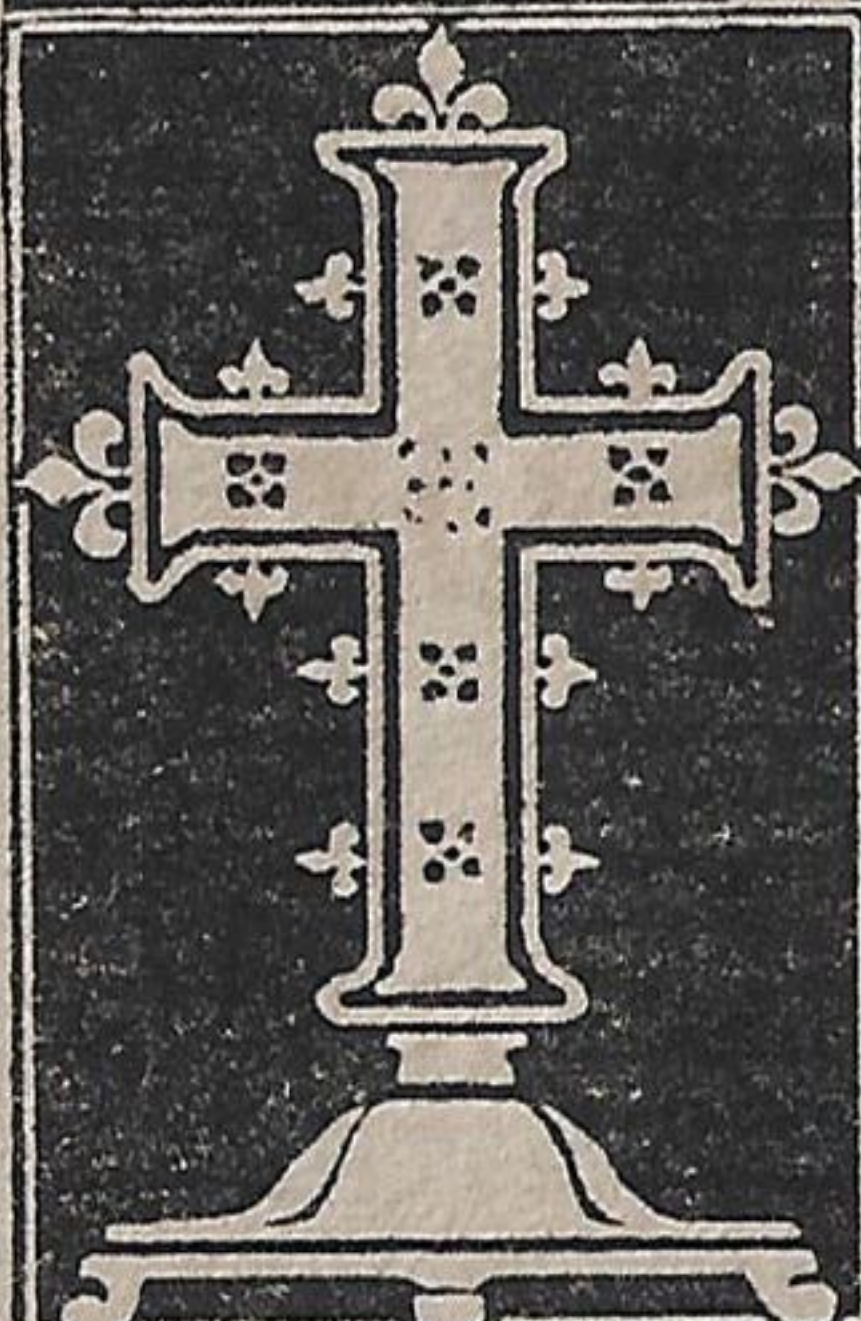
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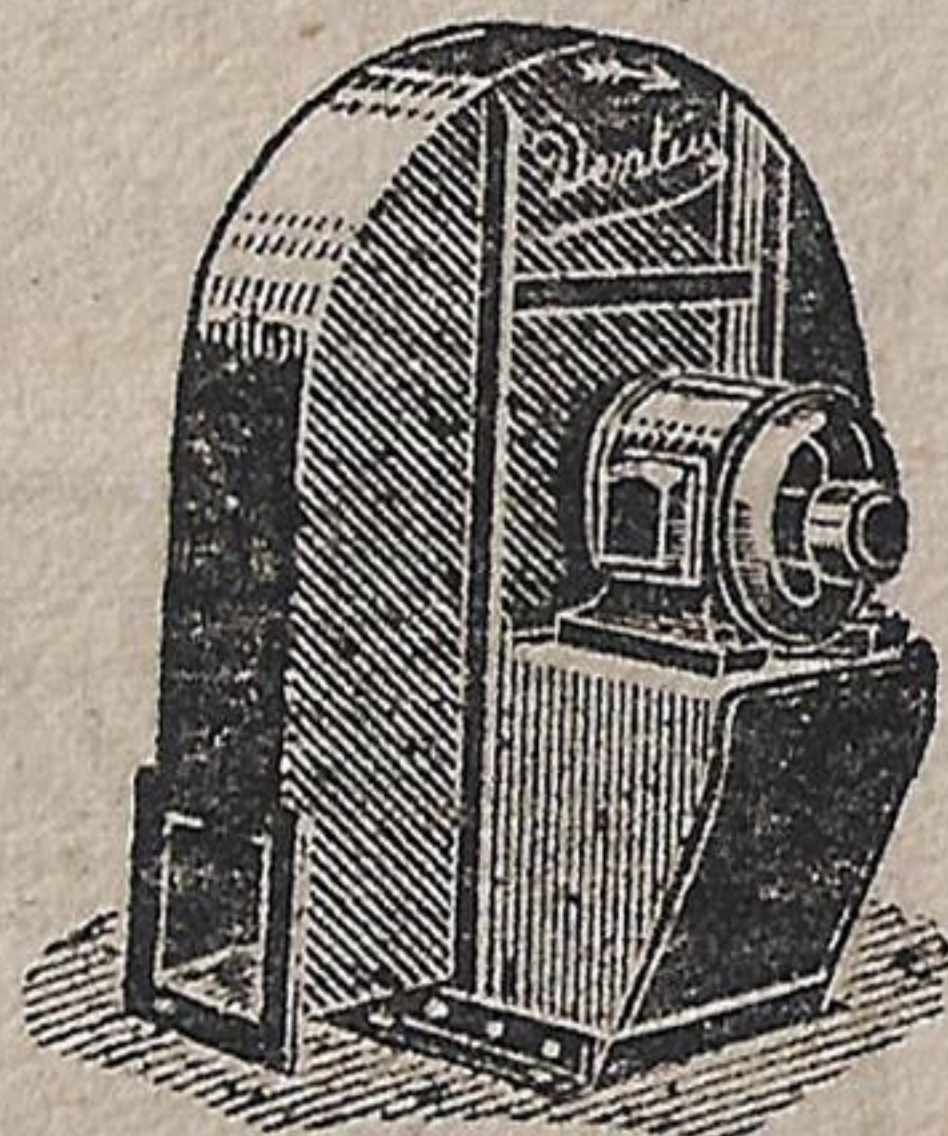
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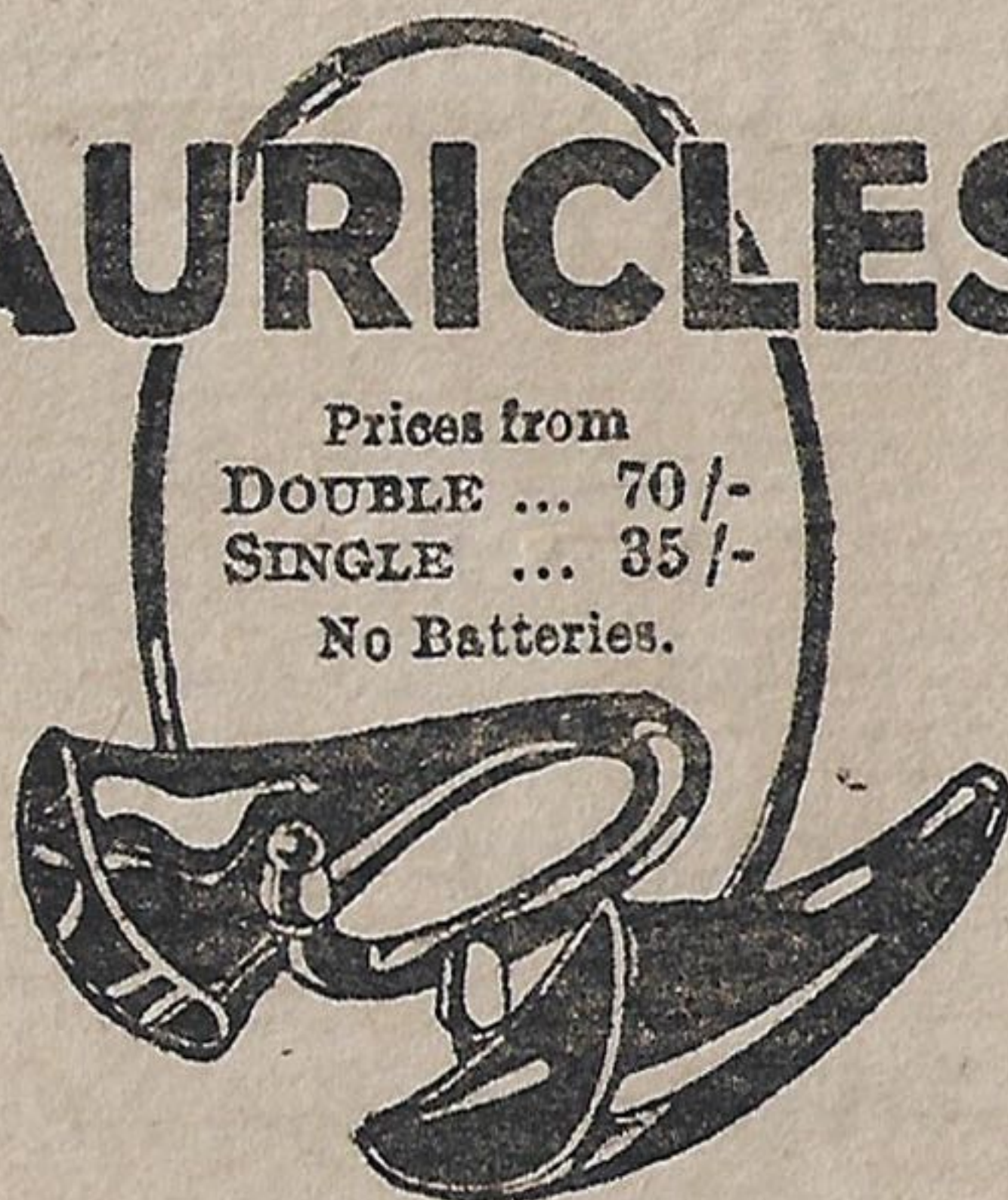
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